

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Astounding Manifestations  
From the Pride of the Universe  
Mohammed ﷺ

مظاهر مذهلة

من فخر الكون

محمد ﷺ

Mohammed Badat

For My Beloved Parents

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I am also indebted to my beloved parents for all their persistent love and sacrifices. My appreciation is also expressed to my esteemed academia (Shuyukh) teachers of Darul Uloom Zakariyya, South Africa, in particular Shaykh ‘Abbas Ibn Adam Sarigat, for their continued direction and guidance.

Mohammed Ibn Salim Badat

January 5, 2015

14 Rabi’ al Awwal 1436 AH

Ottawa, Canada

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ صَلَاةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْاَحْوَالِ وَالْاَفَاتِ وَتَقْضِىَ لَنَا  
بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلٰى  
الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا اَقْصٰى الْعَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاتِ وَبَعْدَ الْمَمَاتِ  
اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

O Allah, bless Mohammed ﷺ with blessings by which You save us from all dangers and misfortunes, by which You fulfil for us all our needs, by which You purify us from all evil, by which You elevate us to a high rank by You, by which You cause us to reach the furthest limits of all good, in this world and after death. You truly have power over all things.



By: Imam Anver Malam, Jami Omar Ottawa, Canada

**I**n this book a great attempt has been made to collect astounding miracles of the last Prophet Mohammed ﷺ by Imam Mohammed Badat of Ottawa, Canada. Since the birth of Mohammed ﷺ, by the permission of Allah, there were numerous miracles that took place through the Prophet ﷺ. Some of his miracles are well known. However there are many which are less known. By bringing most of such *Mu'jezas* together, Imam Mohammed has done a great service to the community as well as anyone wishing to learn more about the Prophet ﷺ. By having references of each miracle through the most authentic sources, this book will become a unique source of corroborated information that people can draw benefit from.

The purpose of this book is not to portray the Prophet ﷺ as a super human, rather restoring the conviction that our Creator Allah does not require any means to demonstrate His capability through His



chosen Prophets and Messengers. Referring to this book will enable the readers to understand the effects of the prophetic miracles on those who witnessed firsthand such unique experiences and how these experiences transformed their belief, strengthened it and made them aware of the power of Allah.

In today's scientifically oriented mindset, for any phenomenon to be accepted, there is a tendency to look for tangible evidence which needs to be further supported through the laws of physics. When we start comparing Allah's power with our limited capabilities, we start deviating from recognizing who Allah is. The knowledge of revelation begins at the point where human knowledge stops. The only thing that can restore in human reasoning Allah's supreme power and ability is our absolute faith in our Creator Allah and His guided Messengers. In order to truly understand and draw benefits, one must acquire firm faith in the power of Allah and Mohammed ﷺ as His true and final Messenger. This will enhance and develop further one's relationship with Allah as well as the Prophet. ﷺ

Another uniqueness of this book is that some previous books written on this topic were in Arabic, Urdu, Farsi or other Eastern languages. However, there was a serious need to bring together the information in a more accessible manner for a Western audience. In order for any book to be successful, it is imperative that the author is able to deliver the contents in the most comprehensible and understandable manner considering the target readers. The author has been greatly successful in achieving this objective. I pray to Allah that He may accept this book, grant huge reward to Imam Mohammed Badat for his priceless efforts and make this book a source of inspiration and guidance to the rest of humanity.

By: Muhammad Tariq Ghazi, East York Toronto, Canada

**A**lhamdulillah, I have reviewed this book which is before you and found it very beneficial and interesting which will meet a need of the new generations of Muslims in these parts of the world.

I hope with the help of the Hadith collection cited they will have a better understanding of the personality of the Messenger of Allah ﷺ as a Mercy to the Worlds.

Some of His miracles were to warn people like Abu Jahl and Umayyah Ibn Khalaf, but more often they were to ameliorate the hardship suffered by his blessed Companions ﷺ and others who would gladly embrace Islam after witnessing them firsthand. Such was the import of those miracles that on one hand people would materially benefit from them and on the other hand they would attain spiritual magnificence by way of them.



All the miracles discussed in this book are of physical nature which are generally similar to the ones given to other prophets of Allah as well. Here distinction of the Messenger of Allah ﷺ is that he showed those signs of blessings in more than one time.


Another marked distinction of the Messenger of Allah ﷺ is that he was also given spiritual and nonphysical as well as semi-physical miracles.

As we know, his greatest miracle is The Qur'an – the Book of Allah – that is maintained without the slightest change, alteration or interpolation for more than 14 centuries. It has remained as meaningful and relevant as it was at the time of the Companions (Sahabah) ﷺ.

Hakim Al-Islam, Shaykh Qari Muhammad Tayyab said in one of his “*Khutubat*” discourses that, “When a doer leaves this world his deeds also depart. Deeds do not survive and they disappear with the performer. However, *Ilm* – knowledge – does not disappear when an *Alim* (scholar) departs from this world. His *Ilm* remains forever. On the other hand, miracle is the proof of prophesy. Miracles of past prophets were actions which ceased to exist when those prophets passed away. Hence the world does not have (physical) proof of any past prophet. Nevertheless, the Messenger of Allah ﷺ was given an academic miracle, and since *Ilm* does not fade away with the passing away of the *Alim*, the proof of prophet-hood of the Messenger of Allah ﷺ still prevails in the form of The Qur'an.”

Another nature of the miracles of the Messenger of Allah ﷺ can be described as semi-physical. Shaykh Hakim Al-Islam, Qari Muhammad Tayyab also said that, “In fact every Companion (Sahabi) ﷺ was a miracle of the Messenger of Allah ﷺ, as the symbol of an excellent human quality and a role model for humanity. For example, look at the character of Abu Bakr As-Siddiq ﷺ who is the best example of truthfulness (صدق), ‘Umar Al-Faruq ﷺ of justice (عدل), ‘Uthman Al-Ghani ﷺ of modesty (حيا), ‘Ali ﷺ of bravery (شجاعت), ‘Abdullah Ibn ‘Abbas ﷺ of Tafsir, Khalid

Ibn Al-Walid  of military strategy, Nu'aym Ibn Mas'oud  
Ashja'i  of diplomacy, etc.

These examples of his miracles and their uniqueness make the  
personality and prophethood of Muhammad Ibn 'Abdullah  chief  
of all prophets.

This book is a good addition to every Muslim's personal library. It is  
a suitable gift for friends, both Muslim and non-Muslim. I hope and  
pray that this book is accepted by Allah and the author is rewarded  
for this wonderful service.





**T**he greatest source of blessings and mercy for all of mankind is Mohammed ﷺ, the Beloved Messenger of Allah, and the pride of the Universe. Not only was he sent as a Mercy to the Worlds but also he is the exemplary being who was chosen by Allah for the guidance of humanity. He faced many difficulties and severe hardships in his effort to call the people to obey the worship of one God, Allah. As a result, the Messenger of Allah ﷺ faced the rejection of his people when he started to announce the divine message like every other prophet who was given the obligation of instituting Allah's Divine order on earth. As it is the practice of Allah, many prophets showed miracles in order to prove the authenticity of their mission and to establish proof of their prophethood.

Miracles are actions that astonish onlookers by displaying an act which usually cannot be carried out by those who see it. Although this action is believed as an action of the prophet, it is truly an event which is created by Allah through the hands of the prophet.

In other words, a miracle can be defined as *an event that is contrary to the rules of nature and can only come into existence through the direct involvement of Allah Himself*. The Arabic term for miracle is *Mu'jizah*; which comes from the word *'Ajaza*, which means *something that debilitates and cripples*; something unique, which makes comprehension impossible.

The definitions of Miracle in English dictionaries are:

- An extraordinary event manifesting divine intervention in human affairs
- An extremely outstanding or unusual event, thing, or accomplishment
- A surprising and welcome event that is not explicable by natural or scientific laws and is therefore considered to be the work of a divine agency

Miracles are performed with the permission of Allah, by the Prophets of Allah.

المعجزة: بضم الميم وكسر الجيم، الامر الخارق للعادة يجريه الله تعالى على يد مدعي النبوة تصديقا له في دعواه

Thus, the miracles of the prophets are performances, which are beyond the capacity of common people shown by the prophets and created by Allah that reinforce the belief of believers and cause doubters to have belief.

Prophet Mohammed ﷺ was also granted miracles for people to recognise the truth, and to learn from them. Many of these are well known. For example:

- Several prophecies about future events that came true.
- Foods and drinks became bountiful with his touch.
- Sick and injured people, who were healed completely.
- The moon split with an indication of his finger.
- His travel from Makkah to Masjid Al-Aqsa in Jerusalem and ascension to the heavens in part of the night (Mi'raj)
- Occurrences of miracles on animals and inanimate things
- Most profoundly, the leading and everlasting miracle, the Glorious Qur'an.

Others are lesser known such as:

- The glorification of Allah by the Prophet's ﷺ meals.
- The talking of the wolf.
- The house that joined in the du'a of the Prophet ﷺ by saying A'min.
- Pebbles that began to praise Allah in his blessed palm.
- The trembling Mimbar (pulpit).
- The prostrating trees and rocks.
- The mountain, which called out to the Noble Messenger ﷺ

And countless additional miracles.


A few of these miracles displayed by the Prophet ﷺ are outlined in the Qur'an and a great majority of them are recorded within the works compiled on the subject of Hadith and Seerah (biography). These miracles have been transmitted to us through numerous chains of prominent Companions (Sahabah) ﷺ so there is no room for disbelief and doubt.




In Hadith terminology, this type of transmission is known as *Mutawatir* which means “Sequential”. A sequential Hadith narration is a Hadith which is conveyed by a multitude of reporters that is not conceivable or in anyway uncertain with respect to the authenticity of the report due to the large number of transmitters. Mutawatir Ahadith can be *Mutawatir in wording* and *Mutawatir in meaning*.

A Hadith in which words are cited by a large number of narrators in a manner that all the narrators are unanimous in reporting it with the same words, without any discrepancy is known as a *Mutawatir Hadith* in its wordings.

A Hadith that is not reported by multiple narrators using the same words, and the words of the narrators are different to the extent that sometimes the reported events are not the same. However, all the narrators are unanimous in reporting identical basic details and factual context of the event, such Hadith is termed as a *Mutawatir Hadith* in meaning.

The references of some of those documented amongst the Sahabah  who narrated these miracles via Mutawatir narrations are:

1. A'isha Bint Abu Bakr, 2. 'Abdullah Ibn Mas'ud, 3. 'Abdullah Ibn Qurt, 4. 'Abdullah Ibn Umar, 5. 'Abdullah Ibn Abi Quhafah (Abu Bakr), 6. Abu Hurairah, 7. Abu Qatadah, 8. Abu Sa'eed Al-Khudri, 9. Abu Talha, 10. 'Ali Ibn Abi Talib, 11. Anas Ibn Malik, 12. Bara Ibn A'zib, 13. Buraydah, 14. Fatima Bint Mohammed ,
15. Ghaylan Ibn Salamah Ath-Thaqafi, 16. 'Abdullah Ibn 'Abbas,

17. ‘Imran Ibn Hussain, 18. Jabir Ibn ‘Abdullah, 19. Mua’adh Ibn Jabal, 20. Mughirah Ibn Shu’bah, 21. Sa’d Ibn Abi Waqqas, 22. Safina, 23. Sahl Ibn Sa’d, 24. Sa’ib Bin Yazid, 25. Salama Ibn Al-Aqwa’, 27. Samura Ibn Jundub, 28. Shurahbil Al-J’ufi, 29. Thalabah Ibn Malik, 30. Ukkasha Ibn Mihsan, 31. ‘Umar Ibn Al-Khattab, 32. Umm Ma’bad, 33. Umm Salamah, 34. Usama Ibn Zayd, 35. ‘Uthman Ibn Hunaif, 36. Ya’la Ibn Murra, 37. Zayd Ibn Arqam, 38. Sa’eed Ibn Abu Kuraib, 39. ‘Abbas Ibn Sahal, 40. ‘Abdullah Ibn ‘Abbas, 41. ‘Abdullah Ibn Buraidah, 42. ‘Abdullah Ibn Utbah, 43. ‘Abdurrahman Ibn Abu ‘Amrah Al-Ansari, 44. Abu Ayyub Al-Ansari, 45. Abu Dhar, 46. Abu Nadrah, 47. Alqamah, 48. ‘Amr Ibn Shu’ayb, 49. Asma Bint ‘Umais, 50. Aymen, 51. Hafs Ibn ‘Obaidullah, 52. Hudaifah Ibn Yaman, 53. Ikrimah, 54. Ishaq Ibn Abu Talha, 55. Jubair Ibn Mut’im, 56. Katheer Ibn Zayd, 57. Khalid Ibn ‘Abdul ‘Uzza, 58. No’mān Ibn Muqarrin, 59. Sa’d, 60. Sa’eed Ibn Al-Musayyib, 61. Sahl Ibn Sa’d, 62. Talha, 63. Thabit Al-Bunani, 64. Tufail Ibn Ubai, 65. Ubai Ibn Ka’b, 66. ‘Uthman Ibn ‘Affan, 67. Zubair Ibn Al-‘Awam and countless more Companions (Sahabah.) ﷺ

In this text, we will re-count the miracles of the Prophet Mohammed ﷺ which are less known.

In this compilation, we have relied mainly on the works titled:

كتاب الشفا بتعريف حقوق المصطفى (Kitab Ash-Shifa Bi Ta’rif Huquq Al-Mustafa) ﷺ Book of Cure By Way Of Recognition of the Rights of the Chosen One, by Qadi ‘Ayyadh Ibn Musa. In addition, its commentary titled, شرح الشفاء (Sharh Ash-Shifa) Commentary of Shifa, compiled by ‘Ali Ibn Sultan Muhammad Al-Qari, more generally known as Mulla ‘Ali Al-Qari.

*Kitab Ash-Shifā* is perhaps the most frequently used and commented upon reference in which Prophet Mohammed's ﷺ life, his qualities and his miracles are described in every detail. Commonly known by its short name, *Ash-Shifā*, this work is highly regarded by earlier and contemporary scholars throughout the Muslim world.

The great scholar Al-Muhaddith Shah ‘Abdul ‘Aziz Dehlavi in his work titled *Bustan Al-Muhaddithin* (The Garden of Hadith Scholars on pg. 229) has paid tribute to this celebrated work in a couplet saying,

كتاب الشفاء شفاء القلوب ~ قد ائتلفت شمس برهانه

اذا طالع المؤمن مضمونه ~ رسا في الهدي اصل ايمانه

ومال بروض التقى ~ ناشقا روائح ازهار افنانه

*Kitab Ash-Shifā* is a cure for Spiritual Heart Diseases.

Its shining proof is brightly shining.

When its contents are studied, the roots of faith entrench in guidance.

In a fragrant garden, blooming with flowers of piety and purity.

We recommend those who want to gain further insight on the subject matter to refer to this outstanding work.

Consequently having presented the basic information on the connotation of miracles, we will now move on to mention a few miracles of Prophet Mohammed. ﷺ

**NOTE:** *While translating the Arabic text into English, we have tried to preserve the literal translation as much as possible. In instances where this was not feasible, a contextual translation was made of the Arabic text to maintain the flow into English.*

*In this compilation the reference of each incident is clearly mentioned under the English translation accompanying the Arabic text.*

*While due diligence has been made to ensure that the book is free of errors, we are only human and prone to err. We would greatly appreciate being informed of any errors so that they could be corrected in future editions.*

May Allah accept this effort and make it a source of inspiration and guidance for all.

We sincerely hope the reader will benefit from this book. In addition, we ask Allah to grant all of us knowledge, action, acceptance and success in both abodes. A'min.





## Miracles Relating To Trees

A number of the miracles of our Prophet ﷺ were about trees. There are several extraordinary occurrences concerning trees leaving their places, and coming to the Prophet ﷺ and obeying his orders. We will quote a few of them in this section:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ غَلْبُونِ الشَّيْخُ الصَّالِحُ فِيمَا أَجَازِينِهِ عَنْ أَبِي عَمْرٍو الطَّلَمَنْكِيِّ عَنْ أَبِي بَكْرٍ بْنِ الْمُهَنْدِسِ عَنْ أَبِي الْقَاسِمِ الْبَغَوِيِّ حَدَّثَنَا أَحْمَدُ بْنُ عِمْرَانَ الْأَخْلَمِيُّ حَدَّثَنَا أَبُو حَيَّانَ الثَّمِيمِيُّ وَكَانَ صَدُوقًا عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَدَنَا مِنْهُ أَعْرَابِي فَقَالَ يَا أَعْرَابِي أَيْنَ تُرِيدُ قَالَ إِلَى أَهْلِي قَالَ هَلْ لَكَ إِلَى خَيْرٍ قَالَ وَمَا هُوَ قَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ قَالَ مَنْ يَشْهَدُ لَكَ عَلَى مَا تَقُولُ قَالَ هَذِهِ الشَّجَرَةُ السَّمُرَةُ وَهِيَ بِشَاطِئِ الْوَادِي فَأَقْبَلْتُ تَحْتَ الْأَرْضِ حَتَّى قَامَتْ بَيْنَ يَدَيْهِ فَاسْتَشْهَدَهَا ثَلَاثًا فَشَهِدَتْ أَنَّهُ كَمَا قَالَ ثُمَّ رَجَعْتُ إِلَى مَكَانِهَا،

وَعَنْ بُرَيْدَةَ سَأَلَ أَعْرَابِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةً فَقَالَ لَهُ قُلْ لِنَلِكِ الشَّجَرَةِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوكَ قَالَ فَمَالَتِ الشَّجَرَةُ عَنْ يَمِينِهَا وَشِمَالِهَا وَبَيْنَ يَدَيْهَا وَخَلْفَهَا فَتَقَطَّعَتْ غُرُوفُهَا ثُمَّ جَاءَتْ تَحْتَ الْأَرْضِ تَجُرُّ غُرُوفُهَا مُغْبِرَةً حَتَّى وَقَفَتْ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ قَالَ الْأَعْرَابِيُّ مَرْهَا فَلْتَرْجِعْ إِلَى مَنْبَتِهَا فَرَجَعَتْ فَدَلَّتْ غُرُوقَهَا فَاسْتَوَتْ  
فَقَالَ الْأَعْرَابِيُّ أَنْذَنِي لِأَسْجُدَ لَكَ قَالَ لَوْ أَمَرْتُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا  
قَالَ فَأَذِنَ لِي أَنْ أَقْبَلَ بِدَيْكَ وَرَجُلَيْكَ فَأَذِنَ لَهُ،

1. ‘Abdullah Ibn ‘Umar رضي الله عنه narrates, “On one expedition, a Bedouin approached the Messenger ﷺ. Allah’s Messenger ﷺ asked him, ‘Where are you going?’ The Bedouin replied, ‘To my family.’ Allah’s Messenger ﷺ asked him again, ‘Do you not want something better than that?’ The Bedouin asked, ‘And what is that?’ The Messenger ﷺ said, ‘That you bear witness that there is no god but Allah, He is One, He has no partner, and that Mohammed ﷺ is His servant and Messenger.’ The Bedouin asked, ‘Who is going to act as a witness to this testimony?’ Allah’s Messenger ﷺ replied, ‘The tree beside the ravine shall bear witness.’ ”

‘Abdullah Ibn ‘Umar رضي الله عنه said, “Shaking, the tree split the earth and came to Allah’s Messenger. ﷺ He asked the tree three times to bear witness; each time it attested to his truthfulness. When he ordered, it went back and settled in its place.”

أخرجه الدارمي في المقدمة 10 / 1 والبيهقي في الدلائل 6 / 14، والبخاري في كشف الأستار 3 / 134 وقال: لا نعلم رواه عن ابن عمر بهذا اللفظ وهذا الإسناد إلا محمد بن فضيل

Darimi 1/10, Bayhaqi, Dala’il 6/14, Bazar 3/134

2. Buraydah رضي الله عنه reports, “When we were with the Noble Messenger ﷺ on an expedition, a Bedouin came and asked for a sign.” i.e. a miracle. The Messenger ﷺ said, ‘Tell that tree that Allah’s Messenger ﷺ summons it!’ Then he pointed to a tree; it swayed right and left, towards the front and back and took itself out of the ground with its roots, and came to the presence of the Messenger ﷺ saying: ‘Peace Be Upon You, O Messenger of Allah.’

The Bedouin said, 'Now let it return to its place again!' He ﷺ ordered it to do so and it went back and settled in its place."

Then the Bedouin said, 'Allow me to prostrate before you.' The Messenger ﷺ replied: 'If I were to command anyone to prostrate to someone I would have command the wife to prostrate to her husband.' The Bedouin replied, 'Then allow me to kiss your hands and feet.' And he ﷺ permitted him."

أخرجه البزار عن بريدة وقال: لا نعلم من رواه عن صالح إلا حبان انظر كشف الأستار 3/ 132. باب انقياد الشجرة له

Bazar 3/132

وَفِي الصَّحِيحِ فِي حَدِيثِ جَابِرِ بْنِ عَبْدِ اللَّهِ الطَّوِيلِ ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْضِي حَاجَتَهُ فَلَمْ يَرِ شَيْئًا يَسْتَتِرُ بِهِ فَإِذَا بِشَجَرَتَيْنِ بِشَاطِئِ الْوَادِي فَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى إِحْدَاهُمَا فَأَخَذَ بَعْضِنِ مِنْ أَغْصَانِهَا فَقَالَ انْقَادِي عَلَيَّ يَا ذَنْنُ اللَّهِ فَانْقَادَتْ مَعَهُ كَالْبَعِيرِ الْمَخْشُوشِ الَّذِي يُصَانِعُ قَائِنْدَهُ وَذَكَرَ أَنَّهُ فَعَلَ بِالْأُخْرَى مِثْلَ ذَلِكَ حَتَّى إِذَا كَانَ بِالْمَنْصَبِ بَيْنَهُمَا قَالَ التَّمَا عَلَيَّ يَا ذَنْنُ اللَّهِ فَالتَّمَا

وَفِي رِوَايَةٍ أُخْرَى فَقَالَ يَا جَابِرُ قُلْ لِهَذِهِ الشَّجَرَةِ يَقُولُ لَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَقِّي بِصَاحِبَتِكَ حَتَّى أَجْلِسَ خَلْفَكُمَا فَرَحَقْتُ حَتَّى لَحِقْتُ بِصَاحِبَتِهَا فَجَلَسَ خَلْفَهَا فَخَرَجْتُ أَحْضَرُ وَجَلَسْتُ أُحَدِّثُ نَفْسِي فَالْتَفْتُ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقْبِلًا وَالشَّجَرَتَانِ قَدِ افْتَرَقَتَا فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ فَوَقَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَقَّةً فَقَالَ بِرَأْسِهِ هَكَذَا يَمِينًا وَشِمَالًا

3. Jabir Ibn 'Abdullah ﷺ narrates, "We were together with Allah's Messenger ﷺ on a journey when he searched for a place to answer the call of nature. There was no secluded place. Therefore, he went towards two trees, caught hold of the branches of one of them, and said, 'Let me lead you by the permission of Allah.' Obeying him, the tree went with him. It was like an obedient camel being led by its reins. He did the same with the other tree until the trees stood side by side. Having brought the two trees together in this way, he said, 'Join together over me, with the permission of Allah!' The two trees



joined and formed a screen. After relieving himself behind them, he ordered them to go back, and they returned to their places.”

أخرجه مسلم في الزهد 4 / 2307

Muslim 4/2307

4. According to another account, Jabir Ibn ‘Abdullah رضي الله عنه states, “Allah’s Messenger ﷺ instructed me to say to the tree: ‘The Messenger of Allah requests you to join your companion so he can sit behind you.’ At which it forged ahead and joined its companion, and he sat between them. “At that moment,” Jabir رضي الله عنه said, “I returned quickly and sat down, talking to myself, and as I turned around I saw Allah’s Messenger ﷺ coming, The trees parted from each other and stood alone as they had done initially and the Messenger of Allah ﷺ stopped for a moment and indicated to left and right with his head.”

كتاب الشفا بتعريف حقوق المصطفى

الفصل السادس عشر في كلام الشجر وانقيادها في كلام الشجر وشهادتها له بالنبوة وإجابتها دعوته صلى الله عليه وسلم

Ash-Shifa, Section 16

وَرَوَى أُسَامَةُ بْنُ زَيْدٍ نَحْوَهُ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ مَغَازِيهِ هَلْ يَعْنِي مَكَانًا لِحَاجَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنَّ الْوَادِيَّ مَا فِيهِ مَوَاضِعٌ بِالنَّاسِ فَقَالَ هَلْ تَرَى مِنْ نَخْلٍ أَوْ حِجَارَةٍ قُلْتُ أَرَى نَخْلَاتٍ مُتَقَارِبَاتٍ قَالَ انْطَلِقْ وَقُلْ هُنَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكُمْ أَنْ تَأْتِيَنَّ لِمَخْرَجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُلْ لِلْحِجَارَةِ مِثْلَ ذَلِكَ فَقُلْتُ ذَلِكَ لَهَا فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَقَدْ رَأَيْتُ النِّخْلَاتِ يَتَقَارِبْنَ حَتَّى اجْتَمَعْنَ وَالْحِجَارَةُ يَتَعَاقِدْنَ حَتَّى صِرْنَ رُكَّامًا خَلْفَهُنَّ فَلَمَّا قَضَى حَاجَتَهُ قَالَ لِي قُلْ هُنَّ يَفْتَرِقْنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَرَأَيْتُهُنَّ وَالْحِجَارَةَ يَفْتَرِقْنَ حَتَّى عُذْنَ إِلَى مَوَاضِعِهِنَّ

5. Osama Ibn Zayd رضي الله عنه relates a similar incident that took place when they were on a journey. “The Prophet ﷺ felt the need to

relieve himself and inquired if there was a place he could go to relieve himself. I responded that the valley had no place of seclusion, so the Prophet ﷺ asked if any palm trees or rocks were in sight. I said that I had seen some scattered palm-trees and some rocks, so the Prophet ﷺ said, ‘Go and tell them that the Messenger of Allah ﷺ instructs them to come to his help.’ He also told me to say the same to the rocks and this I did. I swear, By the One who has sent him with the truth, I saw the palm-trees draw near to each other until they joined and the rocks came together until they formed a mound behind the Prophet ﷺ. After he had relieved himself he instructed me to tell them to part. I swear by the One in who’s hand my life is in, I saw the palm-trees and rocks part until they returned to their places.”

أخرجه البيهقي في الدلائل 25 / 6

Bayhaqi, Dala'il 6/25

وَعَنْ يَعْلَى بْنِ مَرْثَةَ وَهُوَ ابْنُ سَيَّابَةَ أَيْضًا وَذَكَرَ أَشْيَاءَ رَأَاهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَنَّ  
 طَلْحَةَ أَوْ سَمُرَةَ جَاءَتْ فَأَطَافَتْ بِهِ ثُمَّ رَجَعَتْ إِلَى مَنْبَتِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا  
 اسْتَأْذَنْتْ أَنْ تُسَلِّمَ عَلَيَّ،

6. Ya'la Ibn Murrah رضى الله عنه reports a miracle he witnessed from the Prophet ﷺ and recounts that he witnessed either an acacia or palm tree come and circle around the Prophet ﷺ then return to its place. The Messenger of Allah ﷺ expressed to those who were with him, “It sought permission to greet me.”

كتاب الشفا بتعريف حقوق المصطفى

الفصل السادس عشر في كلام الشجر وانقيادها في كلام الشجر وشهادتها له بالنبوة وإجابتها دعوته صلى الله عليه وسلم

Ash-Shifa, Section 16.

وَفِي حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَدْنَتْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجِنِّ لَيْلَةً اسْتَمَعُوا لَهُ شَجَرَةً وَعَنْ مُجَاهِدٍ عَنِ ابْنِ مَسْعُودٍ فِي هَذَا الْحَدِيثِ أَنَّ الْجِنَّ قَالُوا مَنْ يَشْهَدُ لَكَ قَالَ هَذِهِ الشَّجَرَةُ تَعَالَى يَا شَجَرَةُ فَبَجَاءَتْ تَجْرُ عُرُوقَهَا لَهَا فَعَقَاعُ

7. Ibn Mas'ud narrates عليه السلام that “When the jinn came to the Noble Messenger عليه السلام in the place called valley of date-palms (Batn-An-Nakhl), a tree informed him that jinn were present and listening to him.”

أخرجه البيهقي في الدلائل 20/6، والطبراني في الأوسط والكبير كما في مجمع الزوائد 9/9  
Bayhaqi, Dala'il 6/20, Tabarani as in Majma' Az-Zawa'id 9/9

8. Similarly, Imam Mujahid transmits from Ibn Mas'ud عليه السلام that “The jinn asked for a proof of his prophethood and enquired, ‘Who will be a witness for you?’ The Prophet عليه السلام answered, ‘This tree.’ and instructed, ‘Come forward O tree!’ The tree came to him dragging its roots making a clattering sound.”

أخرجه مسلم في الزهد 4/2306 والبخاري  
Muslim 4/2306 and Bukhari

وَذَكَرَ ابْنُ فُورَكٍ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَارَ فِي غُرُورَةِ الطَّائِفِ لَيْلًا وَهُوَ وَسِيقٌ فَاعْتَرَضَتْهُ سِدْرَةٌ فَأَنْفَرَجَتْ لَهُ نِصْفَيْنِ حَتَّى جَاَزَ بَيْنَهُمَا وَبَقِيَ عَلَى سَاقَيْنِ إِلَى وَقْتِنَا هِيَ هُنَاكَ مَعْرُوفَةٌ مُعْظَمَةٌ

9. Abu Bakr Muhammad Ibn Al-Husayn Ibn Fawrak Al-Isbahani Al-Shafi'i reports, “While travelling on horseback one night during the expedition of Ta'if slumber overcame the Noble Messenger عليه السلام. There was a lote-tree looming in his path. The tree split into two, thus enabling the Prophet عليه السلام to pass through it. At the time of the compilation of Ash-Shifa, the tree with its split trunk existed and was well known in the region.”

كتاب الشفا بتعريف حقوق المصطفى

وَمِنْ ذَلِكَ حَدِيث أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَهُ خَزِينًا أَتَحِبُّ أَنْ أُرِيكَ آيَةً قَالَ نَعَمْ فَنَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى شَجَرَةٍ مِنْ وَرَاءِ الْوَادِي فَقَالَ اذْغُ تِلْكَ الشَّجَرَةَ فَجَاءَتْ تَمْشِي حَتَّى قَامَتْ بَيْنَ يَدَيْهِ قَالَ مُرْهَا فَلْتَرْجِعْ فَعَادَتْ إِلَى مَكَانِهَا، وَعَنْ عَلِيٍّ نَحْوُ هَذَا وَلَمْ يَذْكُرْ فِيهَا جِبْرِيلَ قَالَ اللَّهُمَّ أَرِنِي آيَةً لَا أَبَالِي مِنْ كَذِبِي بَعْدَهَا فَعَادَ شَجَرَةٌ وَذَكَرَ مِثْلَهُ وَحِزْنَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَتَكْذِيبِ قَوْمِهِ وَطَلَبِهِ الْآيَةَ هُمْ لَا لَهُ وَذَكَرَ ابْنُ إِسْحَاقَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَى رِكَانَةً مِثْلَ هَذِهِ الْآيَةِ فِي شَجَرَةٍ دَعَاها فَأَتَتْ حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ ثُمَّ قَالَ ارْجِعِي فَرَجَعَتْ

وَعَنْ الْحَسَنِ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَكَى إِلَى رَبِّهِ مِنْ قَوْمِهِ وَأَنَّهُمْ يُخَوِّفُونَهُ وَسَأَلَهُ آيَةً يَعْلَمُ بِهَا أَنْ لَا خَافَةَ عَلَيْهِ فَأَوْحِيَ إِلَيْهِ أَنْ أَنْتَ وَادِي كَذَا فِيهِ شَجَرَةٌ فَادْغُ غُصْنًا مِنْهَا يَأْتِكَ فَفَعَلَ فَجَاءَ يَخْطُ الْأَرْضَ خَطًّا حَتَّى انْتَصَبَ بَيْنَ يَدَيْهِ فَحَبَسَهُ مَا شَاءَ اللَّهُ ثُمَّ قَالَ لَهُ ارْجِعْ كَمَا جِئْتَ فَرَجَعَ فَقَالَ يَا رَبِّ عِلِمْتُ أَنَّ لَا خَافَةَ عَلَيَّ \* وَنَحْوُ مِنْهُ عَنْ عُمَرَ وَقَالَ فِيهِ أَرِنِي آيَةً لَا أَبَالِي مِنْ كَذِبِي بَعْدَهَا وَذَكَرَ نَحْوَهُ

10. Anas Ibn Malik رضي الله عنه tells of the time, when the Prophet ﷺ was troubled at the rejection of the unbelievers. “The angel Jibril came to the Prophet ﷺ and asked, ‘Shall I show you a sign?’ He replied, ‘Yes’. The Messenger of Allah ﷺ glanced towards a tree beyond the side of the valley. Jibril instructed the Prophet ﷺ to summon that tree. Upon the instruction of Jibril the Messenger of Allah ﷺ called the tree. In addition, it came walking until it stood in front of him. Then Jibril said to the Prophet ﷺ ‘Command it to return’ and it returned to its place.”

أخرجه ابن أبي شيبة وأبو يعلى والدارمي والبيهقي وأبو نعيم من طريق الأعمش عن أبي سفيان عن أنس كما في الخصائص 1/

121، وانظر الدلائل للبيهقي 6/ 14

Ibn Abi Shaybah, Abu Ya ‘la, Darimi, Bayhaqi, Abu Nu‘aym, Khasa’is 1/121,

Bayhaqi 6/14

11. ‘Ali Ibn Abi Talib (عليه السلام) mentions a similar account but does not mention the presence of Jibril, and states that the Prophet (ﷺ) supplicated saying, “O Allah, show me a sign so that I will never again be bothered about those who show resentment towards me.” Like the aforementioned incident, a tree was summoned, and the account highlights the same narrative.

أخرجه البيهقي في الدلائل عن عمر 13 / 6 وعنه أيضاً أبو نعيم في الدلائل 390 / 2  
Bayhaqi, Dala’il 13/6, Abu Nu ‘aym, Dala’il 2/390

***NOTE:*** *The sorrow of the Prophet (ﷺ) was due to the disbelievers’ denial of the truth he had conveyed. The sign was for them so that they could recognise the truth and accept it. It was not truly for himself.*

وَذَكَرَ ابْنُ إِسْحَاقَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَى رَكَاةً مِثْلَ هَذِهِ الْآيَةِ فِي شَجَرَةٍ دَعَاَهَا فَأَتَتْ حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ ثُمَّ قَالَ ارْجِعِي فَرَجَعَتْ

12. Rukana Ibn ‘Abd Yazid (عليه السلام) was the strongest man among the Quraish and was an undefeated wrestler. The Prophet (ﷺ) wrestled with him twice and overpowered him both times. Rukana (عليه السلام) was surprised by his defeat so the Prophet (ﷺ) offered to show him something more amazing on the condition that he would embrace Islam.

أخرجه أبو نعيم في الدلائل 395 / 2 والبيهقي في الدلائل 250 / 6  
Abu Nu‘aym, Dala’il 2/395, Bayhaqi, Dala’il 6/250

Ibn Ishaq narrates, “The Prophet (ﷺ) displayed before Rukana (عليه السلام) a similar sign. A tree was called and it came and stood before the Prophet (ﷺ). Thereafter it was told to return and it returned.”

أخرجه أبو نعيم في الدلائل 395 / 2 والبيهقي في الدلائل 250 / 6  
Abu Nu‘aym, Dala’il 2/395, Bayhaqi, Dala’il 6/250

13. Hasan Ibn ‘Ali عليه السلام the grandson of the Prophet ﷺ relates, “When the Quraish were causing the Prophet ﷺ continuous distress, he invoked Allah and asked for a sign with which he would know he had nothing to fear. He was told to go to a certain valley where there was a specific tree and to call one of its branches, and that the branch would come to him. He did accordingly. The tree plowed its way through the earth until it stood before him. The Prophet ﷺ let it remain for as long as Allah willed it to remain, then he told it to return in the same way it had come. The tree obeyed and returned to its former place whereupon the Prophet ﷺ exclaimed, ‘O Allah, I now know that I have nothing to fear.’ ”

أخرجه البيهقي عن الحسن كما في الخصائص 121 / 1

Bayhaqi, Khasa’is 1/121

14. ‘Umar عليه السلام narrated a similar miracle that mentions, “Show me a sign so that I will never be disturbed about anyone denying me.” Thereafter the miracle follows the same sequence.

أخرجه البيهقي في الدلائل 13 / 6 وأبو نعيم في الدلائل 390 / 2، والبرار كما في كشف الأستار 132 / 3

Bayhaqi, Dala’il 6:13. Abu Nu‘aym, Dala’il 2/390, Bazar 3/132

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَعْرَابِي أَرَأَيْتَ إِنْ دَعَوْتُ هَذَا الْعِدْقَ مِنْ هَذِهِ النَّخْلَةِ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ قَالَ نَعَمْ فَدَعَاهُ فَجَعَلَ يَنْقُزُ حَتَّى أَتَاهُ فَقَالَ ارْجِعْ فَعَادَ إِلَى مَكَانِهِ وَخَرَجَهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ صَحِيحٌ.

15. Ibn ‘Abbas عليه السلام narrates a conversation that took place between the Prophet ﷺ and a Bedouin “The Prophet ﷺ said to the Bedouin, ‘Tell me if I were to call the trunk of this palm-tree, you will bear witness that I am the Messenger of Allah?’ The Bedouin replied ‘Yes.’ So, he called it and the tree began to plow a path in the

ground until it reached them. Then he told it to return. Seeing this, the Bedouin embraced Islam.”

أخرجه البيهقي في الدلائل 6/15؛ وقال رواه البخاري عن محمد بن سعيد أو أخرجه الحاكم في المستدرک 2/620، وقال: هذا

حديث صحيح على شرط مسلم ولم يخرجاه والدارمي في المقدمة 1/13، والترمذي في المناقب 9/2

Bayhaqi, Dala'il 6/15, Hakim, Mustadrak 2/620, Darimi 1/13, Tirmizi 9/2



## The Weeping Date-Palm Trunk

**T**his poignant and heart touching event in which a date-palm trunk wept on account of its separation from the Prophet ﷺ has been extensively reported and is very widely known. In addition, there is a scholarly consensus regarding it. This miracle transpired in a time and place, where major Companions (Sahabah) ﷺ were present, through whom this event was relayed to succeeding generations via chains of reliable transmission. Imam Bukhari and Imam Muslim too have included accounts of this remarkable miracle in their great works on Hadith.

فَكَانَ الْحَسَنُ إِذَا حَدَّثَ هَذَا بَكَى وَقَالَ يَا عِبَادَ اللَّهِ الْحَشْبَةُ تَحْنُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
شَوْقًا إِلَيْهِ لِمَكَانِهِ فَأَنْتُمْ أَحَقُّ أَنْ تَشْتَاقُوا إِلَى لِقَائِهِ



Whenever Hasan Al-Basri would describe this event, he would cry and exclaim, “O servants of Allah! The wood demonstrated its yearning for the Messenger of Allah ﷺ and longed for him because of his rank, hence you ought to feel more love and desire to meet him!”

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ كَانَ الْمَسْجِدُ مَسْفُوفًا عَلَى جُدُوعٍ نَخْلٍ فَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ يَقُومُ إِلَى جِدْعٍ مِنْهَا فَلَمَّا صُنِعَ لَهُ الْمِنْبَرُ سَمِعْنَا لِذَلِكَ الْجِدْعِ صَوْتًا كَصَوْتِ الْعِشَارِ. وَفِي رِوَايَةٍ أَنَسٍ حَتَّى ارْتَجَّ الْمَسْجِدُ بِخَوَارِهِ وَفِي رِوَايَةٍ سَهْلٍ وَكَثُرَ بَكَاءُ النَّاسِ لَمَّا رَأَوْا بِهِ. وَفِي رِوَايَةِ الْمُطَّلِبِ وَأُبَيٍّ حَتَّى تَصْدَعُ وَانْشَقَّ حَتَّى جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ عَلَيْهِ فَسَكَتَ، زَادَ غَيْزُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا بَكَى لِمَا فَقَدَ مِنَ الذِّكْرِ وَزَادَ غَيْزُهُ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ أَلْتَزِمْهُ لَمْ يَزَلْ هَكَذَا إِلَى يَوْمِ الْقِيَامَةِ تَحْزُنًا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدُفِنَ تَحْتَ الْمِنْبَرِ كَذَا فِي حَدِيثِ الْمُطَّلِبِ وَسَهْلِ بْنِ سَعْدٍ وَإِسْحَاقَ عَنْ أَنَسٍ وَفِي بَعْضِ الرِّوَايَاتِ عَنْ سَهْلٍ فَدُفِنَتْ تَحْتَ مَنْبَرِهِ أَوْ جُعِلَتْ فِي السَّقْفِ. وَفِي حَدِيثٍ أُبَيٍّ فَكَانَ إِذَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى إِلَيْهِ فَلَمَّا هُدِمَ الْمَسْجِدُ أَخَذَهُ أُبَيٌّ فَكَانَ عِنْدَهُ إِلَى أَنْ أَكَلَتْهُ الْأَرْضُ وَعَادَ رُفَاتًا. وَذَكَرَ الْإِسْفَرَائِينِيُّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ إِلَى نَفْسِهِ فَجَاءَهُ يَخْرُقُ الْأَرْضَ فَالْتَزَمَهُ ثُمَّ أَمَرَهُ فَعَادَ إِلَى مَكَانِهِ.

16. Jabir Ibn ‘Abdullah ﷺ relates, “The Masjid of the Prophet ﷺ was constructed from the trunks of palm-trees that supported the roof of the Mosque. While delivering discourses, the Prophet ﷺ would lean against one of the tree trunks, however when the Mimbar was built for him, the Prophet ﷺ would no longer lean against that palm-tree trunk. As a result, the Sahabah ﷺ heard the tree trunk letting out a sound similar to that of a bawling pregnant camel.”

أخرجه البخاري عن ابن عمر في المناقب 4/ 155، و4/ 156. والترمذي عن ابن عمر في الجمعة 2/ 8 وعن أنس 5/ 254 في المناقب، وابن ماجه في الإقامة 1/ 454، والدارمي في المقدمة عن ابن عمر 1/ 15، وعن بريدة 1/ 16، وعن جابر 1/ 17، وأبي سعيد 1/ 18 وابن عباس 1/ 19، والبيهقي في الدلائل عن جابر 2/ 556، وابن عباس 2/ 558.

Bukhari 4/156. Tirmizi 2/8, 5/254. Ibn Majah 1/454, Darimi 1/15, 1/16, 1/17,  
1/18, 1/19. Bayhaqi, Dala'il 2/556, 2/558

17. Anas رضي الله عنه states, “The masjid quivered with its weeping.”

Sahl رضي الله عنه also reports that the congregation wept profusely when they witnessed what was happening.

كتاب الشفا بتعريف حقوق المصطفى

الفصل السابع عشر حنين الجذع في قصة حنين الجذع له صلى الله عليه وسلم

Ash-Shifa, Section 17.

18. In the report of Al-Muttalib and Ubai Ibn Ka'ab رضي الله عنه it is mentioned that “It burst in anguish and nearly split apart. The Prophet ﷺ went to it and placed his hand upon it. That made it calm down.”

The Prophet ﷺ informed his Sahabah رضي الله عنهم, “This tree trunk cries because it recollects what it is missing!”

كتاب الشفا بتعريف حقوق المصطفى

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Ash-Shifa, Section 17.

19. Another companion رضي الله عنه added, “By the One in whose hand is my life, if the Prophet ﷺ had not comforted the tree trunk, it would have remained sobbing like that till the Day of Resurrection on account of its anguish in separation from the Messenger of Allah ﷺ”

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20. Anas رضي الله عنه says that, “The Messenger of Allah ﷺ gave instructions for the trunk to be buried under the Mimbar.” Sahl رضي الله عنه said, “It was either buried under the Mimbar or re-positioned to the roof of the Masjid.”

كتاب الشفا بتعريف حقوق المصطفى

21. Ubai Ibn Ka'ab رضي الله عنه mentions that, “When the Prophet ﷺ would offer prayers (salah) the trunk would lean towards him. During the reconstruction of the Masjid, he – Ubai Ibn Ka'ab رضي الله عنه took it and it remained in his possession until it decayed and turned to dust.”

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Ash-Shifa, Section 17.

22. The great scholar Abdul Qahir Ibn Tahir Al-Baghdadi Al-Isfira'ini adds that, “Once the Prophet ﷺ called it to come to him, accordingly it came plowing its way through the ground and clung to the Prophet ﷺ. Then he instructed it to return to its place so it returned.”

كتاب الشفا بتعريف حقوق المصطفى  
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Ash-Shifa, Section 17.

وَفِي حَدِيثٍ بُرَيْدَةَ فَقَالَ يَعْني النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ شَيْئًا أَرَدْتُكَ إِلَى الْحَائِطِ الَّذِي كُنْتُ فِيهِ  
تَنْبُتُ لَكَ غُرُوفُكَ وَيَكْمُلُ خَلْقُكَ وَيَجْدُدُ لَكَ حُوصٌ وَثَمَرَةٌ وَإِنْ شِئْتَ أَغْرَسَكَ فِي الْجَنَّةِ فَيَأْكُلُ أَوْلِيَاءُ اللَّهِ  
مِنْ ثَمَرِكَ، ثُمَّ أَصْغَى لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَمِعُ مَا يَقُولُ فَقَالَ: بَلْ تَغْرِسُنِي فِي الْجَنَّةِ فَيَأْكُلُ  
مِنْ أَوْلِيَاءِ اللَّهِ وَأَكُونُ فِي مَكَانٍ لَا أَبْلَى فِيهِ فَسَمِعَهُ مِنْ يَلِيهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ فَعَلْتُ  
ثُمَّ قَالَ اخْتَارَ دَارَ الْبَقَاءِ عَلَى دَارِ الْفَنَاءِ

23. Buraydah رضي الله عنه narrates of the discussion that took place between the Prophet ﷺ and the tree trunk. “The Prophet ﷺ spoke to it saying, ‘If you wish, I will return you to the orchard you came from so that your roots can grow, your shape will be restored, and you will bear fruit and leaves once more. Or if you desire, I will plant you in the Garden of paradise so that the friends of Allah will eat

from your fruit.’ As the Prophet listened to what it had to say the tree trunk answered saying, ‘Yes, plant me in the Garden of paradise so that Allah’s friends can eat from me, and I will be in a place where I will not deteriorate!’ Those who were nearby heard what it had said.

The Prophet ﷺ replied, ‘I have done this.’ At that point the Prophet ﷺ exclaimed, ‘It has preferred the everlasting over that which is transitory.’ ”

كتاب الشفا بتعريف حقوق المصطفى

الفصل السابع عشر حنين الجذع في قصة حنين الجذع له صلى الله عليه وسلم

Ash-Shifa, Section 17.





### Miracles Regarding Rocks, Mountains and Other Non-Living Things

In this section we will highlight several miracles of Prophet Mohammed ﷺ that became manifest through inanimate objects such as mountains, rocks, food, walls and roof of a house. There were numerous occasions when non-living substances were seen glorifying Allah in the hands of the Prophet, greeting him or even prostrating and bowing to him! ﷺ

عَنِ ابْنِ مَسْعُودٍ قَالَ لَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ، وَفِي غَيْرِ هَذِهِ الرِّوَايَةِ عَنِ ابْنِ مَسْعُودٍ كُنَّا نَأْكُلُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّعَامَ وَنَحْنُ نَسْمَعُ تَسْبِيحَهُ، وَقَالَ أَنَسٌ أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفًّا مِنْ خَصِي فَسَبَّحَ فِي يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَمِعْتُ التَّسْبِيحَ ثُمَّ صَبَّهَنَّ فِي يَدِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَسَبَّحَ ثُمَّ فِي أَيْدِينَا فَمَا سَبَّحَ

24. ‘Abdullah Ibn Mas’ud رضي الله عنه narrates, “We would eat with the Prophet ﷺ and while the food was being eaten we would hear the meal glorifying Allah!”

أخرجه البخاري في المناقب 4/ 154، والترمذي في المناقب 5/ 258.

Bukhari 4:/154, Tirmidhi 5/258.

25. Anas رضي الله عنه states that, “The Prophet took a handful of pebbles, they began to glorify Allah in the palm of his hand, and we heard their *Tasbeeh* Then he placed them into the hand of Abu Bakr رضي الله عنه and their *Tasbeeh* glorification of Allah continued. Thereafter the pebbles were placed into our hands and they became silent.”

انظر مختصر تاريخ دمشق 2/ 108.

Ibn Asakir, Tarikh Dimishq 2/108

وَقَالَ عَلِيٌّ كُنَّا بِمَكَّةَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ إِلَى بَعْضِ نَوَاحِيهَا فَمَا اسْتَقْبَلَهُ شَجَرَةٌ وَلَا جَبَلٌ إِلَّا قَالَ لَهُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَنْ جَابِرِ بْنِ سَمُرَةَ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ، قِيلَ إِنَّهُ الْحَجَرُ الْأَسْوَدُ

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا لَمَّا اسْتَقْبَلَنِي جَبْرِيلُ عَلَيْهِ السَّلَامُ بِالرَّسَالَةِ جَعَلْتُ لَا أَمُرُّ بِحَجَرٍ وَلَا شَجَرٍ إِلَّا قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ.

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمُرُّ بِحَجَرٍ وَلَا شَجَرٍ إِلَّا سَجَدَ لَهُ

26. ‘Ali رضي الله عنه relates, “Once we were with the Prophet ﷺ while the Prophet ﷺ was visiting a certain neighbourhood in Makkah. As he passed each tree and mountain, it greeted him saying ‘Peace be upon you, O Messenger of Allah.’ ”

أخرجه الدارمي في المقدمة 1/ 12، والترمذي في المناقب 5/ 253.

Darimi 1/12, Tirmidhi 5/253

27. Jabir Ibn Samurah رضي الله عنه narrates that the Prophet ﷺ once while in Madinah said, “I know a rock in Makkah that used to greet me.” It is said that the Prophet ﷺ was referring to the *Hajar Al-Aswad* – *The Black Stone*.

أخرجه مسلم في الفضائل 4/ 1782  
Muslim 4/1782.

28. On one occasion the Prophet ﷺ informed A’isha رضي الله عنها that when the angel Jibril came to him with the Divine message, every stone or tree he passed by thereafter would greet him saying, “Peace be upon you, O Messenger of Allah.”

أخرجه البزار كما في مجمع الزوائد 8/ 260 وقال الهيثمي، رواه البزار عن شيخه عبد الله بن شبيب وهو ضعيف.  
Bazar as in Majma’ Az-Zawa’id 8/260.

29. Jabir ibn Abdullah رضي الله عنه says that, “Whenever the Prophet ﷺ passed by any rock or tree, they would prostrate before him.”

أخرجه البيهقي في الدلائل 6/ 69.  
Bayhaqi, Dala’il 6/69.

وَفِي حَدِيثِ الْعَبَّاسِ إِذَا اشْتَمَلَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى بَنِيهِ بِمَلَأَةٍ وَدَعَا لَهُم بِالسَّتْرِ مِنَ النَّارِ كَسَتْهُ إِيَّاهُمْ بِمَلَأَتِهِ فَأَمَنْتَ أَسْكَفَةَ الْبَابِ وَحَوَائِطَ الْبَيْتِ آمِينَ آمِينَ.  
وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُ جِبْرِيلُ بِطَبَقٍ فِيهِ رُمَانٌ وَعَنْبٌ فَأَكَلَ مِنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَسَبَّحَ

30. It has been narrated by ‘Abdullah Ibn ‘Abbas رضي الله عنه that, “The Prophet ﷺ draped him and his sons with a shawl supplicating ‘O Allah! Protect and shelter them from hell fire, just as I have covered



them with this shawl!’ At once the roof, door, and walls of the house joined in the du’a responding ‘A’min! A’min!’ ”

أخرجه البيهقي في الدلائل 6 / 71.

Bayhaqi, Dala'il 6/71.

31. Ja'far Ibn Mohammed عليه السلام narrates that, “Once the Prophet ﷺ became ill. The angel Jibril came with a platter on which there were pomegranates and grapes. As the Prophet ﷺ began eating therefrom, the fruits began to glorify Allah.”

كتاب الشفا بتعريف حقوق المصطفى

الفصل الثامن عشر في سائر الجمادات ومثل هذا في سائر الجمادات

Ash-Shifa, Section 18.

وَعَنْ أَنَسٍ صَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ أَخْذًا فَرَجَفَ بِهِمْ فَقَالَ اثْبُتْ أَخْذُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ وَمِثْلُهُ عَنْ أَبِي هُرَيْرَةَ فِي حِرَاءٍ وَزَادَ مَعَهُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَقَالَ فَإِنَّمَا عَلَيْكَ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ وَالْحَبَرُ فِي حِرَاءٍ أَيْضًا عَنْ عُثْمَانَ قَالَ وَمَعَهُ عَشْرَةٌ مِنْ أَصْحَابِهِ أَنَا فِيهِمْ وَزَادَ عَبْدُ الرَّحْمَنِ وَسَعْدًا قَالَ وَنَسِيتُ الْاِثْنَيْنِ.  
وَفِي حَدِيثٍ سَعِيدِ ابْنِ زَيْدٍ أَيْضًا مِثْلُهُ وَذَكَرَ عَشْرَةٌ وَزَادَ نَفْسَهُ

32. Anas عليه السلام narrates that, “One day, as the Prophet ﷺ climbed the Mount of Uhud accompanied by Abu Bakr, Umar and Uthman عليه السلام the Mount of Uhud started to tremble (due to their eminence or out of joy and happiness). As a result, the Prophet said to it, ‘O Uhud be steady, as only a prophet, a man of truthfulness and two martyrs are on you.’ ”

أخرجه البخاري في مناقب عمر 4 / 10

Bukhari 4/10

***NOTE:*** This incident furthermore highlights a prophecy made by the Prophet ﷺ about forthcoming events that were to occur with ‘Umar and ‘Uthman. ﷺ

33. Abu Hurairah ﷺ tells of a similar incident that occurred on Mount Hira, but this time Ali, Talha and Zubair ﷺ were with the Prophet. ﷺ And when it began to tremble he addressed it saying, “There is only a prophet, a man of truthfulness, and two martyrs on you.”

أخرجه مسلم في فضائل سعد بن أبي وقاص. 4 / 1880.  
Muslim 4/1880.

34. ‘Uthman ﷺ says that there were ten Companions in total with the Prophet ﷺ and that he was one of them, in addition to ‘Abdur Rahman Ibn ‘Awf and Sa’d ﷺ. However, there were two other companions whom he had forgotten as to who they were.

أخرجه الترمذي في مناقب عثمان 5 / 287.  
Tirmidhi 5/287.

35. Sa’eed Ibn Zayd ﷺ reported something similar and mentioned that there were ten including himself.

أخرجه الترمذي في مناقب سعيد 5 / 315، وأبو داود في السنة 2 / 264.  
Tirmidhi 5/315, Abu Dawood 2/264.

وقد روي أنه حين طلبته قريش قال له ثبير اهبط يا رسول الله فإني أخاف أن يقتلوك على ظهري  
فيعذبين الله فمال جرأاً إليّ يا رسول الله.  
وَرَوَى ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ عَلَى الْمُنْبِرِ (وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)  
ثُمَّ قَالَ يُجْعِدُ الْجَبَّارُ نَفْسَهُ يَقُولُ أَنَا الْجَبَّارُ أَنَا الْجَبَّارُ أَنَا الْكَبِيرُ الْمُتَعَالِ فَرَجَفَ الْمُنْبِرُ حَتَّى قُلْنَا لَيَحْرَنَ  
عَنَّهُ

36. When the Quraish were in pursuit of Prophet Mohammed ﷺ while journeying to Madinah, he reached Mount Thabir and took refuge on it. The mountain cried out to him saying, “Leave me, O Messenger of Allah. I am fearful that they may kill you on my back and in consequence, Allah will punish me.” At that moment, Mount Hira called out saying: “Come to me, O Messenger of Allah!”

وابن ماجه في المقدمة 1/ 48.

Ibn Majah 1/48.

37. ‘Abdullah Ibn ‘Umar رضي الله عنه narrates that, “One day while delivering the sermon on the Mimbar, Allah’s Messenger ﷺ recited the verse: ‘They did not hold Allah in His true esteem. The whole earth will be in a single grip of His hand on the Day of Doom, and the heavens (will be) rolled up on his right hand. Pure is He, far too higher than what they associate with Him, *Surah Az-Zumar*, (*The Troops 39:67*).’ Then said: ‘Allah the Powerful is exalting Himself and saying: I am the Compeller! I am the Compeller! I am the Mighty! I am the Most High!’ As he said this, the pulpit trembled and shook so violently that we were afraid and exclaimed that it would cause the Messenger of Allah ﷺ to fall from it!”

أخرجه أحمد في مسنده 2/ 72، وسعيد بن منصور وعبد بن حميد. والبخاري ومسلم والنسائي وابن جرير وابن ماجه وابن المنذر وابن أبي حاتم وأبو الشيخ كما في الدر المنثور، وأخرجه البيهقي في الأسماء والصفات 2/ 10، باب ما ذكر في النفس.

Musnad Ahmad 2/72, Bayhaqi 2/10, Also Bukhari, Muslim, Nasai, Ibn Jarir, Ibn Majah, Ibn Al-Munzir, Ibn Abi Hatim and Abu Shaikh in Durr al-Manthur.

وَعَنِ ابْنِ عَبَّاسٍ كَانَ حَوْلَ الْبَيْتِ سِتُّونَ وَثَلَاثُمِائَةً صَمَّ مُثَبَّتَةً الْأَرْجُلِ بِالرِّصَاصِ فِي الْحِجَارَةِ فَلَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ عَامَ الْفَتْحِ جَعَلَ يُشِيرُ بِقَضِيْبٍ فِي يَدِهِ إِلَيْهَا وَلَا يَمْسُهَا وَيَقُولُ:

جاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ الْآيَةُ فَمَا أَشَارَ إِلَى وَجْهِ صَنَمٍ إِلَّا وَقَعَ لِقَفَاهُ وَلَا لِقَفَاهُ إِلَّا وَقَعَ لَوَجْهِهِ حَتَّى مَا بَقِيَ مِنْهَا صَنَمٌ

38. Abdullah Ibn Abbas رضي الله عنه narrates that there were three hundred and sixty idols located around the Ka'bah, and the feet of these idols were reinforced with lead, poured in stone. When the Messenger ﷺ entered Masjid Al-Hara'am on the conquest of Makkah he pointed the staff he held towards them without touching, reciting the verse, 'Truth has come and falsehood has vanished. Indeed, falsehood is ever bound to perish.' (17:81) and every time he pointed towards the face of an idol, it fell on its back and when he pointed to its back, it fell on its face. This continued until they all toppled and not a single idol remained standing."

أخرجه ابن أبي شيبة والبخاري ومسلم والترمذي والنسائي وابن جرير وابن المنذر وابن مردويه عن ابن مسعود، وابن أبي شيبة وأبو يعلى وابن المنذر عن جابر. والطبراني في الصغير وابن مردويه والبيهقي في الدلائل عن ابن عباس كما في الدر 5/ 329.  
Ibn Abi Shaybah, Bukhari, Muslim, Tirmidhi, Nasai, Ibn Jarir, Ibn Al-Munzir, Ibn Matrudwayh, Tabarani As-Saghir, Bayhaqi Dala'il, Durr al-Manthur 5/329.

وَمِنْ ذَلِكَ حَدِيثُهُ مَعَ الرَّاهِبِ فِي ابْتِدَاءِ أَمْرِهِ إِذْ خَرَجَ تَاجِرًا مَعَ عَمِّهِ وَكَانَ الرَّاهِبُ لَا يَخْرُجُ إِلَى أَحَدٍ فَخَرَجَ وَجَعَلَ يَتَخَلَّلُهُمْ حَتَّى أَخَذَ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَذَا سَيِّدُ الْعَالَمِينَ يَبْعَثُهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ فَقَالَ لَهُ أَشْيَاحٌ مِنْ قُرَيْشٍ مَا عَلِمُكَ فَقَالَ إِنَّهُ لَمْ يَبْقَ شَجَرٌ وَلَا حَجَرٌ إِلَّا خَرَّ سَاجِدًا لَهُ وَلَا يَسْجُدُ إِلَّا لِنَبِيِّي وَذَكَرَ الْقِصَّةَ ثُمَّ قَالَ وَأَقْبَلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ غِمَامَةٌ تَظِلُّهُ فَلَمَّا دَنَا مِنَ الْقَوْمِ وَجَدَهُمْ سَبَقُوهُ إِلَى فِيءِ الشَّجَرَةِ فَلَمَّا جَلَسَ مَالَ الْفِيءِ إِلَيْهِ

39. This famous incident occurred with the well-known monk Bahira. Before the beginning of his prophethood, when the Prophet ﷺ was a young boy traveling with his uncle to trade in far-off lands they came near the church of Bahira the Monk who did not mix with people. Unexpectedly he came out examining the people

who approached. Upon seeing the young boy, he took hold of his hand and declared, “This is the master of the worlds. Allah will send him as a mercy to the worlds.” The elderly amongst the traders of Quraish asked how he discerned this. He replied that he saw the trees and rocks prostrate themselves before him and told them that they only prostrate to a prophet. The monk also said that he had seen a cloud shading him and that when he had arrived he found people had already settled themselves in the shade of a nearby tree, however when he ﷺ sat down the shade of the tree moved towards him and cast its shadow over him.

أخرجه الترمذي في المناقب 5/250، والبيهقي في الدلائل 2/24، 25.

Tirmidhi 5:250. Bayhaqi, Dala'il 2/24-25.



## Miracles Associated With Animals

**A**nother category of miracles displayed by the Messenger ﷺ were the wonders manifested on different types of animals. Many of these miracles have been detailed in the books of Hadith and Seerah.

In this section, we will recount a few instances from among the Prophet's ﷺ miracles that relate to various animals.

حَدَّثَنَا سِرَاجُ بْنُ عَبْدِ الْمَلِكِ أَبُو الْحُسَيْنِ الْحَافِظُ حَدَّثَنَا أَبِي حَدَّثَنَا الْقَاضِي أَبُو يُونُسَ حَدَّثَنَا أَبُو الْفَضْلِ  
الصَّقَلِيُّ حَدَّثَنَا ثَابِتُ بْنُ قَاسِمٍ بْنُ ثَابِتٍ عَنْ أَبِيهِ وَجَدَهُ قَالَا حَدَّثَنَا أَبُو الْعَلَاءِ أَحْمَدُ بْنُ عِمْرَانَ حَدَّثَنَا  
مُحَمَّدُ بْنُ فَضَيْلٍ حَدَّثَنَا يُونُسُ بْنُ عَمْرٍو حَدَّثَنَا مُجَاهِدٌ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ عِنْدَنَا دَاجِنٌ  
فَإِذَا كَانَ عِنْدَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَّ وَثَبَتْ مَكَانَهُ فَلَمْ يَحْجِ وَلَمْ يَذْهَبْ وَإِذَا خَرَجَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ وَذَهَبَ

40. A'isha رضي الله عنها narrates that they used to have a domesticated animal. "When the Messenger of Allah ﷺ was with us, it stayed in its place without moving. It was only when the Prophet ﷺ would leave, that it would start to move about."

أخرجه أحمد وأبو يعلى والبخاري في الأوسط كما في مجمع الزوائد 4/9، وقال الهيثمي ورجال أحمد رجال الصحيح، والبيهقي في الدلائل 6/31، وذكره السيوطي في الخصائص 2/63 عن البيهقي وأبي نعيم وأحمد وأبي يعلى والبخاري في الأوسط والدارقطني وابن عساكر وأخرجه أحمد في مسنده 6/113، 115، وأبو نعيم في الدلائل 2/380.

Majma' Az-Zawa'id 9/4, Bayhaqi, Dala'il 6:31, Suyuti, Khasa'is 2/63, Musnad Ahmad 6/113,115, Abu Nau'aym, Dala'il 2/380.

وَرُوِيَ عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي مَحْفَلٍ مِنْ أَصْحَابِهِ إِذْ جَاءَ أَعْرَابِيٌّ قَدْ صَادَ صَبًا فَقَالَ مِنْ هَذَا قَالُوا نَبِيُّ اللَّهِ فَقَالَ وَاللَّاتِ وَالْعُزَّى لَا آمَنْتُ بِكَ أَوْ يُؤْمِنُ بِكَ هَذَا الصَّبُّ وَطَرَحَهُ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ يَا صَبُّ، فَأَجَابَهُ بِلِسَانٍ مُبِينٍ يَسْمَعُهُ الْقَوْمُ جَمِيعًا لَبَيْكَ وَسَعْدَيْكَ يَا زَيْنَ مِنْ وَاقَى الْقِيَامَةِ، قَالَ مَنْ تَعْبُدُ؟ قَالَ الَّذِي فِي السَّمَاءِ عَرْشُهُ وَفِي الْأَرْضِ سُلْطَانُهُ وَفِي الْبَحْرِ سَبِيلُهُ وَفِي الْجَنَّةِ رَحْمَتُهُ وَفِي النَّارِ عِقَابُهُ: قَالَ فَمَنْ أَنَا؟ قَالَ رَسُولُ رَبِّ الْعَالَمِينَ وَخَاتَمُ النَّبِيِّينَ وَقَدْ أَفْلَحَ مَنْ صَدَّقَكَ وَخَابَ مَنْ كَذَّبَكَ.  
فَأَسْلَمَ الْأَعْرَابِيُّ

41. 'Umar رضي الله عنه tells of the time when a Bedouin, who had caught a lizard, came up to the Prophet ﷺ and his Companions رضي الله عنهم while they were in a gathering. He inquired about the man by pointing to the Prophet ﷺ. The Companions رضي الله عنهم replied, that he was the Prophet of Allah ﷺ. Upon hearing this, the Bedouin swore by the two pagan gods Al- Lat and Al-'Uzza, saying, "I do not believe you, nor does this lizard!" and tossed the lizard in front of the Prophet ﷺ.

The Prophet ﷺ called the lizard and it responded in distinct human dialogue which everyone could hear, “Here I am, at your service, O glorious one who confirms the coming of the Day of Resurrection!”

The Prophet ﷺ asked the lizard, “Who do you worship?”

It replied, “The One whose throne is in the heaven and whose dominion is in the earth, whose ways (wonders) are in the sea, and in paradise is His mercy and in hell is His torment.”

The Prophet ﷺ then asked, “Who am I?”

The lizard replied, “The Messenger of the Lord of the worlds and the Seal of prophets. Successful will be those who believe in you and unsuccessful will be those who refute you.” Upon witnessing this miraculous event, the Bedouin embraced Islam.

أخرجه الطبراني في الأوسط كما في مجمع الزوائد 8/ 294، والبيهقي في الدلائل 6/ 38، وأبو نعيم في الدلائل 2/ 377 وأخرجه الطبراني في (الأوسط والصغير) وابن عدي والحاتم في (المعجزات) والبيهقي وأبو نعيم وابن عساكر عن عمر في الخصائص 65/ 2.

Majma' Az-Zawa'id 8/294, Bayhaqi, Dala'il 6/38, Anu Nu'aym, Dala'il 2/380, Ibn Asakir, Khasa'is 2/65.

وَمِنْ ذَلِكَ قِصَّةُ كَلَامِ الذَّنْبِ الْمَشْهُورَةِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: بَيْنَا رَاعٍ يَرْعَى غَنَمًا لَهُ عَرَضَ الذَّنْبُ لِشَاةٍ مِنْهَا فَأَخَذَهَا مِنْهُ فَأَقْعَى الذَّنْبُ وَقَالَ لِلرَّاعِي أَلَا تَتَّقِي اللَّهَ خَلْتُ بَيْنِي وَبَيْنَ رِزْقِي قَالَ الرَّاعِي الْعَجَبُ مِنْ ذَنْبٍ يَتَكَلَّمُ بِكَلَامِ الْإِنْسِ، فَقَالَ الذَّنْبُ أَلَا أُخْبِرُكَ بِأَعَجَبٍ مِنْ ذَلِكَ؟ رَسُولُ اللَّهِ بَيْنَ الْحَوْرَيْنِ يُحَدِّثُ النَّاسَ بِأَنْبَاءِ مَا قَدْ سَبَقَ، فَأَتَى الرَّاعِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ قُمْ فَحَدِّثْهُمْ، ثُمَّ قَالَ صَدَقَ،

42. Abu Sa'eed Al-Khudri رحمه الله relates the widely known event regarding a wolf that spoke. “A shepherd was once herding his sheep when unexpectedly a wolf snatched one of them away. However,



the shepherd succeeded in rescuing it. Rather than escaping, the wolf sat down on its haunches and said, “Don't you fear Allah? You have come between me and my provision!” The shepherd exclaimed, ‘How bizarre, a wolf that is speaking like a human!’ The wolf replied, ‘Shall I tell you something that is even more bizarre? The Messenger of Allah ﷺ who is between the two foothills tells people about historical events!’ The shepherd went to the Prophet ﷺ and informed him of what had transpired, at which he ﷺ instructed the shepherd, ‘Go and openly announce, let the people know!’ The Prophet ﷺ said, ‘The wolf has spoken the truth.’ ”

أخرجه أحمد وابن سعد والبخاري وصححه وأبو نعيم من طرق عن أبي سعيد كما في الخصائص. 2/ 61.

Khasa'is 2/61.

وَرُوِيَ حَدِيثُ الذَّنْبِ عَنْ أَبِي هُرَيْرَةَ وَفِي بَعْضِ الطَّرِيقِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ الذَّنْبُ أَنْتَ  
أَعْجَبُ وَأَقْفًا عَلَى غَنَمِكَ وَتَرَكْتَ نَبِيًّا لَمْ يَبْعَثِ اللَّهُ نَبِيًّا قَطُّ أَعْظَمَ مِنْهُ عِنْدَهُ قَدْرًا قَدْ فُتِحَتْ لَهُ أَبْوَابُ  
الْجَنَّةِ وَأَشْرَفَ أَهْلُهَا عَلَى أَصْحَابِهِ يَنْظُرُونَ قِتَالَهُمْ وَمَا بَيْنَكَ وَبَيْنَهُ إِلَّا هَذَا الشَّعْبُ فَتَصِيرُ فِي جُنُودِ اللَّهِ،  
قَالَ الرَّاعِي مَنْ لِي بِغَنَمِي؟ قَالَ الذَّنْبُ أَنَا أَرْعَاهَا حَتَّى تَرْجِعَ فَأَسْلَمَ الرَّجُلُ إِلَيْهِ غَنَمَهُ وَمَضَى وَذَكَرَ قِصَّتَهُ  
وَإِسْلَامَهُ وَوُجُودَهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَاتِلُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُذُّ إِلَى غَنَمِكَ  
تَجِدُهَا بِوَفْرٍهَا فَوَجَدَهَا كَذَلِكَ وَذَبَحَ لَذْبَ شَاةٍ مِنْهَا

43. We learn more about this miraculous event in the account narrated by Abu Hurairah رضي الله عنه who states, “That the wolf said, ‘How strange of you! Here you are standing with your sheep and forsaking the company of the Prophet ﷺ, even though Allah has not sent any former prophet greater than him in rank!. The gates of Paradise are open for him and its dwellers are anticipating the arrival of his Companions ﷺ. Only this ravine stands between you and him, so

go and join the contingent of Allah,’ The shepherd (whose name was Uhban Ibn Aws) said, ‘Who will safeguard my sheep?’

The wolf replied, ‘I will watch them for you until you return.’ Thus, the shepherd left the wolf in charge of his flock. When he reached, the Prophet ﷺ he informed him about the episode of the wolf and his narrative about the Prophet ﷺ. Afterwards the Prophet ﷺ told the shepherd, ‘Return to your sheep, you will find them as you had left them.’ The shepherd returned to his flock and to his amazement, not a single one was lost! As a result, he slaughtered one for the wolf. Uhban Ibn Aws subsequently accepted Islam.”

أخرجه أحمد وأبو نعيم بسند صحيح كما في الخصائص 2/ 62، وانظر الدلائل للبيهقي 6/ 39،

Abu Nu‘aym, Khasa’is 2/62, Bayhaqi, Dala’il 6/39.

وَقَدْ رَوَى ابْنُ وَهْبٍ مِثْلَ هَذَا أَنَّهُ جَرَى لِأَبِي سُفْيَانَ بْنِ حَرْبٍ وَصَفْوَانَ بْنِ أُمَيَّةَ مَعَ ذَنْبٍ وَجَدَاهُ أَخَذَ  
طَبِيًّا فَدَخَلَ الطَّبِيحُ الْحَرَمَ فَأَنْصَرَفَ الذَّنْبُ فَعَجَبَا مِنْ ذَلِكَ فَقَالَ الذَّنْبُ أَعْجَبَ مِنْ ذَلِكَ مُحَمَّدٌ بْنُ عَبْدِ  
اللَّهِ بِالْمَدِينَةِ يُدْعُوكُمْ إِلَى الْجَنَّةِ وَتَدْعُونَهُ إِلَى النَّارِ فَقَالَ أَبُو سُفْيَانَ وَاللَّاتِ وَالْعُزَّى لَئِنْ ذَكَرْتَ هَذَا بِمَكَّةَ  
لَتَتَرَكْتُهَا خُلُوفًا،

44. Ibn Wahb has related another similar incident. He says that, “Sufyan Ibn Harb and Safwan Ibn Umayyah came across a wolf hunting a gazelle. The gazelle entered the precincts of the Haram. However, the wolf retreated and did not pursue the gazelle. On this, the two expressed their amazement and the wolf spoke saying, ‘How strange that Mohammed Ibn Abdullah is inviting you to Paradise, while you are inviting him to the Fire.’”

Abu Sufyan remarked swearing by the pagan gods Al-Laat and Al-Uzza, ‘If you had professed this in Makkah, it would have become abandoned.’ ”

كتاب الشفا بتعريف حقوق المصطفى

الفصل التاسع عشر في الآيات في ضروب الحيوانات

Ash-Shifa, Section 19.

وَعَنْ عَبَّاسِ بْنِ مُزْدَاسٍ لَمَّا تَعَجَّبَ مِنْ كَلَامِ ضِمَارَ صَنَمِهِ وَإِنْشَادِهِ الشَّعْرِ الَّذِي ذَكَرَ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا طَائِرٌ سَقَطَ فَقَالَ يَا عَبَّاسُ أَتَعْجَبُ مِنْ كَلَامِ ضِمَارٍ وَلَا تَعْجَبُ مِنْ نَفْسِكَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو إِلَى الْإِسْلَامِ وَأَنْتَ جَالِسٌ فَكَانَ سَبَبَ إِسْلَامِهِ،

45. Prior to embracing Islam, ‘Abbas Ibn Mirdas worshiped an idol named Dhimar. One day he heard it reciting couplets of poetry in which Prophet Mohammed ﷺ was mentioned. He was bewildered when suddenly a bird swooped down and said, “ ‘Abbas, you’re baffled about this and are not concerned at yourself when the Messenger of Allah is inviting you to Islam, and you sit here!” This led him to convert to Islam.

كذا في معجم الطبراني الكبير من حديثه قريب من هذا بسند لا بأس به.

Tabarani, Al-Kabir.

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَجُلٍ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَّنَ بِهِ وَهُوَ عَلَى بَعْضِ حُصُونِ خَيْبَرَ وَكَانَ فِي غَنَمٍ يَرْعَاهَا هُمْ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ بِالْغَنَمِ قَالَ أَحْصِبْ وَجُوهَهَا فَإِنَّ اللَّهَ سَيُؤَدِّي عَنْكَ أَمَانَتَكَ وَيَزِدُّهَا إِلَى أَهْلِهَا فَفَعَلَ فَسَارَتْ كُلُّ شَاةٍ حَتَّى دَخَلَتْ إِلَى أَهْلِهَا، وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَائِطَ أَنْصَارِي وَأَبُو بَكْرٍ وَعُمَرُ وَرَجُلٌ مِنَ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُمْ وَفِي الْحَائِطِ غَنَمٌ فَسَجَدَتْ لَهُ فَقَالَ أَبُو بَكْرٍ نَحْنُ أَحَقُّ بِالسُّجُودِ لَكَ مِنْهَا - الْحَدِيثُ

46. Jabir Ibn ‘Abdullah رضي الله عنه narrates the event that occurred in the expedition of Khaybar. “During the siege of one of the fortresses of Khaybar, a man came to the Prophet ﷺ and embraced Islam. The man had been herding a few sheep for the people of Khaybar, when he asked the Prophet ﷺ what he should do with the sheep. The Prophet ﷺ responded, ‘Toss a few pebbles at their faces and Allah would take care of his trust for him and return the sheep to their rightful owners.’ The man did as instructed and all the sheep returned to their owners.”

أخرجه البيهقي في الدلائل 4 / 221.  
Bayhaqi, Dala’il 4/221.

***NOTE:*** *This is a wonderful example of how the Prophet ﷺ promoted and upheld the rights of everybody. Even for those who did not profess their faith in him.*

47. Anas رضي الله عنه narrates of the time when the Prophet ﷺ accompanied by Abu Bakr, ‘Umar and a man from the Ansar رضي الله عنه entered a garden belonging to another Ansari man. There was a sheep grazing in the garden. As it noticed the Prophet ﷺ, the sheep prostrated before him. At which point Abu Bakr رضي الله عنه remarked, “It is a greater right upon us that we prostrate before you than this sheep.” (If prostration before somebody else was permitted.)

أخرجه أحمد والبزار كما في المجمع 4 / 9، وقال الهيثمي: رجاله رجال الصحيح غير حفص ابن أنس وهو ثقة.  
Majma’ Az-Zawa’id 9/4.

وَمِثْلُهُ فِي الْجَمَلِ عَنْ ثَعْلَبَةَ ابْنِ مَالِكٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَيَعْلَى بْنِ مُرَّةَ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ وَكَانَ لَا يَدْخُلُ أَحَدٌ الْحَائِطَ إِلَّا شَدَّ عَلَيْهِ الْجَمَلَ فَلَمَّا دَخَلَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَوَضَعَ مِشْفَرَهُ

عَلَى الْأَرْضِ وَتَرَكَ بَيْنَ يَدَيْهِ فَحَطَّمَهُ وَقَالَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ شَيْءٌ إِلَّا يَعْلَمُ أَيُّ رَسُولٍ اللَّهُ إِلَّا عَاصِيِ  
الْجِنِّ وَالْإِنْسِ وَمِثْلُهُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى  
وَفِي خَيْرٍ آخَرَ فِي حَدِيثِ الْجُمَلِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُمْ عَنْ شَأْنِهِ فَأَخْبَرُوهُ أَنَّهُمْ أَرَادُوا  
ذَبْحَهُ  
وَفِي رِوَايَةٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُمْ أَنَّهُ شَكَى كَثْرَةَ الْعَمَلِ وَقِلَّةَ الْعَلَفِ، وَفِي رِوَايَةٍ أَنَّهُ شَكَى  
إِلَيَّ أَنْكُمْ أَرَدْتُمْ ذَبْحَهُ بَعْدَ أَنْ اسْتَعْمَلْتُمُوهُ فِي شَأَقِ الْعَمَلِ مِنْ صِغَرِهِ فَقَالُوا نَعَمْ  
وَقَدْ رَوَيْ فِي قِصَّةِ الْعُضْبَاءِ وَكَلَامِهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَعْرِيفِهَا لَهُ بِنَفْسِهَا وَمُبَادَرَةِ الْعُشْبِ  
إِلَيْهَا فِي الرِّعْيِ وَتَجَنُّبِ الْوُحُوشِ عَنْهَا وَنَدَائِهِمْ لَهَا إِنَّكَ لِمُحَمَّدٌ وَأَنَّهَا لَمْ تَأْكُلْ وَلَمْ تَشْرَبْ بَعْدَ مَوْتِهِ حَتَّى  
مَاتَتْ، ذَكَرَهُ الْإِسْفَرَانِيُّ،

48. Tha'labah Ibn Malik, Jabir Ibn 'Abdullah, Ya'la Ibn Murrah and Abdullah Ibn Ja'far عليه السلام recount the story of a camel that had been angered in a garden, and would attack anyone who approached it. However when the Prophet عليه السلام entered the garden, he beckoned the camel and it came, placing its muzzle on the ground and kneeling before the Messenger عليه السلام. The Prophet عليه السلام placed a collar around its neck and said, "There is nothing between the heavens and the earth that does not know I am the Messenger of Allah, except the disobedient amongst the jinn and mankind."

أَخْرَجَهُ الْبَزَارُ عَنْ أَبِي هُرَيْرَةَ كَمَا فِي الْخُصَائِصِ 2/ 57، وَأَبُو نَعِيمٍ عَنْ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ كَمَا فِي الدَّلَائِلِ 2/ 382، وَعَنْ عَائِشَةَ كَمَا فِي الدَّلَائِلِ 2/ 380، وَالْبَيْهَقِيُّ وَأَحْمَدُ وَابْنُ أَبِي شَيْبَةَ وَالدَّارِمِيُّ وَأَبُو نَعِيمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ كَمَا فِي الْخُصَائِصِ 2/ 57، وَعَنْ يَعْلَى بْنِ مَرْةٍ الْبَيْهَقِيُّ فِي الدَّلَائِلِ 6/ 23 وَالمُسْتَدْرَكُ 2/ 617. وَقَالَ الْحَاكِمُ هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَلَمْ يُخْرِجَاهُ بِهَذِهِ الصِّيَاغَةِ وَأَحْمَدُ فِي الْمُسْنَدِ 4/ 171، 172. وَعَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ أَبِي شَيْبَةَ وَالْبَيْهَقِيُّ وَأَبُو نَعِيمٍ كَمَا فِي الْخُصَائِصِ 2/ 57، وَعَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَبُو دَاوُدَ كِتَابَ الْجِهَادِ 2/ 400.

Khasa'is 2/57, Abu Nu'aym, Dala'il 2/380 and 382. Bayhaqi, Dala'il 6/23, Mustadrak 2/617. Musnad Ahmad 4/171 and 172, Abu Dawood 2/400.

49. Other Hadith describe the occasion when the camel spoke to

the Prophet ﷺ and it complained about how it was made to do heavy work and was given very little food.

أخرجه البزار عن أبي هريرة كما في الخصائص 2/ 57، وأبو نعيم عن ثعلبة بن أبي مالك كما في الدلائل 2/ 382، وعن عائشة كما في الدلائل 2/ 380، والبيهقي وأحمد وابن أبي شيبه والدارمي وأبو نعيم عن جابر بن عبد الله كما في الخصائص 2/ 57، وعن يعلى بن مرة البيهقي في الدلائل 6/ 23 والمستدرک 2/ 617. وقال الحاكم هذا حديث صحيح الإسناد ولم يخرجاه بهذه الصياغة وأحمد في المسند 4/ 171، 172. وعن عبد الله بن جعفر بن أبي شيبه والبيهقي وأبو نعيم كما في الخصائص 2/ 57، وعن عبد الله بن جعفر أبو داود كتاب الجهاد 2/ 400.

Khasa'is 2/57, Abu Nu'aym, Dala'il 2/380 and 382. Bayhaqi, Dala'il 6/23, Mustadrak 2/617. Musnad Ahmad 4/171 and 172, Abu Dawood 2/400.

50. Another narration mentions that the camel complained about its owners by saying, “Ever since I was young, they made me do the heaviest work and now they want to slaughter me. That is why I went wild.” The Messenger ﷺ asked its owner if this was true. “Yes,” he answered.

أخرجه البزار عن أبي هريرة كما في الخصائص 2/ 57، وأبو نعيم عن ثعلبة بن أبي مالك كما في الدلائل 2/ 382، وعن عائشة كما في الدلائل 2/ 380، والبيهقي وأحمد وابن أبي شيبه والدارمي وأبو نعيم عن جابر بن عبد الله كما في الخصائص 2/ 57، وعن يعلى بن مرة البيهقي في الدلائل 6/ 23 والمستدرک 2/ 617. وقال الحاكم هذا حديث صحيح الإسناد ولم يخرجاه بهذه الصياغة وأحمد في المسند 4/ 171، 172. وعن عبد الله بن جعفر بن أبي شيبه والبيهقي وأبو نعيم كما في الخصائص 2/ 57، وعن عبد الله بن جعفر أبو داود كتاب الجهاد 2/ 400.

Khasa'is 2/57, Abu Nu'aym, Dala'il 2/380 and 382. Bayhaqi, Dala'il 6/23, Mustadrak 2/617. Musnad Ahmad 4/171 and 172, Abu Dawood 2/400.

51. Yet one more narration mentions the miracle of the camel named “Adba”. It came to the Messenger of Allah ﷺ spoke to him and introduced herself to him. Owing to the grace of having spoken and meeting the Prophet ﷺ, the pastures would call out to it saying, “Come to us! Come to us and feed!” Wild beasts never troubled it. They would cry out to it saying, “You belong to Mohammed. ﷺ” When the Prophet ﷺ passed away, the camel refused to eat or drink out of grief and died.

وَرَوَى ابْنُ وَهْبٍ أَنَّ حَمَامَ مَكَّةَ أَطْلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِهَا فَدَعَا لَهَا بِالْبَرَكَةِ

52. Ibn Wahb narrates that on the occasion of the Conquest of Makkah, pigeons of Makkah shaded the Prophet ﷺ. As a result the Prophet ﷺ supplicated to Allah to bless them.

وَرَوَى عَنْ أَنَسٍ وَزَيْدِ بْنِ أَرْقَمٍ وَالْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَرَ اللَّهُ لَيْلَةَ الْغَارِ شَجَرَةً فَنَبَتَتْ تَحْتَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَتَرَتْهُ وَأَمَرَ حَمَامَتَيْنِ فَوَقَفَتَا بِقَمِ الْغَارِ، وَفِي حَدِيثٍ آخَرَ وَأَنَّ الْعُنْكَبُوتَ نَسَجَتْ عَلَى بَابِهِ فَلَمَّا أَتَى الطَّالِبُونَ لَهُ وَرَأَوْا ذَلِكَ قَالُوا لَوْ كَانَ فِيهِ أَحَدٌ لَمْ تَكُنِ الْحَمَامَتَانِ بِبَابِهِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْمَعُ كَلَامَهُمْ فَأَنْصَرَفُوا،

53. Anas Ibn Malik, Zaid Ibn Arqam and Mughira Ibn Shu'bah relate of the miraculous event that took place during the emigration of the Prophet when he and Abu Bakr ﷺ had reached the cave. During the night, Allah commanded a tree to grow in front of the cave so that the Prophet ﷺ would be unseen. Allah also commanded two pigeons to settle at the entrance of the cave.

أَخْرَجَهُ ابْنُ سَعْدٍ فِي الطَّبَقَاتِ 1/ 228، وَأَخْرَجَهُ أَيْضًا أَبُو نَعِيمٍ فِي الدَّلَائِلِ 2/ 325، وَأَخْرَجَهُ أَيْضًا ابْنُ مَرْدُوَيْهِ وَالْبَيْهَقِيُّ وَأَبُو نَعِيمٍ كَمَا فِي الْخَصَائِصِ، وَأَخْرَجَهُ الْبَيْهَقِيُّ فِي الدَّلَائِلِ 6/ 482.

Ibn Sa'd, Tabaqat 1/228. Abu Nu'aym, Dala'il 2/325, Bayhaqi, Dala'il 6/482.

54. A different narration adds that a spider spun its web at the entrance of the cave, and that when those who were in pursuit of the Prophet ﷺ saw the web they concluded, "If there had been

anyone in there, the pigeons would not have settled at its opening.” Remaining unnoticed, the Prophet ﷺ overheard what they were saying as they retreated.

أخرجه ابن سعد في الطبقات 1/ 228، وأخرجه أيضًا أبو نعيم في الدلائل 2/ 325، وأخرجه أيضًا ابن مردويه والبيهقي وأبو نعيم كما في الخصائص، وأخرجه البيهقي في الدلائل 6/ 482.

Ibn Sa'd Tabaqat 1/228, Abu Nu'aym Dala'il 2/325, Bayhaqi Dala'il 6/482.

وَعَنْ أُمِّ سَلَمَةَ كَانَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَحْرَاءَ فَنَادَتْهُ طَبِيبَةً يَا رَسُولَ اللَّهِ قَالَ مَا حَاجُّكَ قَالَتْ صَادَنِي هَذَا الْأَعْرَابِيُّ وَلِي خِشْفَانٍ فِي ذَلِكَ الْجَبَلِ فَأُطْلِفَنِي حَتَّى أَذْهَبَ فَأَرْضِعَهُمَا وَأَرْجِعَ قَالَ: أَوْ تَفْعَلِينَ؟ قَالَتْ: نَعَمْ فَأُطْلِقَهَا فَذَهَبَتْ وَرَجَعْتُ فَأَوْثَقَهَا فَانْتَبَهَ الْأَعْرَابِيُّ وَقَالَ يَا رَسُولَ اللَّهِ أَلَيْكَ حَاجَةٌ؟ قَالَ تُطْلِقُ هَذِهِ الطَّبِيبَةَ، فَأُطْلِقَهَا فَخَرَجَتْ تَعْدُو فِي الصَّحْرَاءِ وَتَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ

55. Umm Salama (رضي الله عنها), the wife of the Prophet ﷺ narrates a moving story of an antelope. “One day when the Prophet ﷺ was in the desert, he heard an antelope cry out, ‘O Messenger of Allah!’

Upon which the Prophet ﷺ replied, ‘What is the matter?’ The antelope told him that a Bedouin had trapped her and that she had two young fawns in the foothills, and she has begged him to release her so that she could go and suckle them, asserting that she would return. The Prophet ﷺ asked if she would really do as she claims. She replied, ‘Yes.’ Therefore, he released the antelope and it went to suckle her fawns and returned, and so the Prophet ﷺ tied her up. When the Bedouin returned he saw the Messenger of Allah and asked, ‘O Messenger of Allah is there anything you want?’

The Prophet ﷺ responded politely, ‘Let this antelope free.’ Therefore, the Bedouin released her and it fled into the desert saying, ‘I bear witness that there is no god except Allah and that you are the Messenger of Allah.’ ”



أخرجه الطبراني في الكبير وأبو نعيم عن أم سلمة كما في الخصائص 2/ 60.  
Tabarani Al-Kabir, Abu Nu 'aym, Khasa'is 2/60.

وَمِنْ هَذَا الْبَابِ مَا رُوِيَ مِنْ تَسْخِيرِ الْأَسَدِ لِسَفِينَةِ مُوَلَّى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ وَجَّهَهُ إِلَى مُعَاذٍ بِالْيَمَنِ فَلَقِيَ الْأَسَدَ فَعَرَفَهُ أَنَّهُ مُوَلَّى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ كِتَابُهُ فَهَمَّهِمْ وَتَنَحَّى عَنِ الطَّرِيقِ وَذَكَرَ فِي مَنْصَرِفِهِ مِثْلَ ذَلِكَ وَفِي رِوَايَةٍ أُخْرَى عَنْهُ أَنَّ سَفِينَةَ تَكَسَّرَتْ بِهِ فَخَرَجَ إِلَى جَزِيرَةٍ فَإِذَا الْأَسَدُ فَقُلْتُ أَنَا مُوَلَّى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَغْمِزُنِي بِمَنْكِبِهِ حَتَّى أَقَامَنِي عَلَى الطَّرِيقِ وَأَخَذَ عَلَيْهِ السَّلَامَ بِأُذُنِ شَاةٍ لِقَوْمٍ مِنْ عَبْدِ الْقَيْسِ بَيْنَ إِصْبَعَيْهِ ثُمَّ خَلَاهَا فَصَارَ لَهَا مَيْسَمًا وَبَقِيَ ذَلِكَ الْأَثَرُ فِيهَا وَفِي نَسْلِهَا بَعْدُ

وَمَا رُوِيَ عَنْ إِبْرَاهِيمَ بْنِ حَمَّادٍ بِسَنَدِهِ مِنْ كَلَامِ الْحِمَارِ الَّذِي أَصَابَهُ بَحْبَرٌ وَقَالَ لَهُ اسْمِي يَزِيدُ بْنُ شَهَابٍ فَسَمَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْفُورًا وَأَنَّهُ كَانَ يُوجَّهُهُ إِلَى دُورِ أَصْحَابِهِ فَيَضْرِبُ عَلَيْهِمُ الْبَابَ بِرَأْسِهِ وَيَسْتَدْعِيهِمْ وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا مَاتَ تَرَدَّى فِي بئرٍ جَزَعًا وَحُزْنًا فَمَاتَ،

56. Safina ﷺ was one of the servants of the Messenger of Allah ﷺ . Once he was instructed by the Prophet ﷺ to go to the Governor of Yemen, Mu'adh Ibn Jabal. ﷺ So Safina ﷺ set off and without realizing he went in the wrong direction and lost his way. On the way, he encountered a lion. As the lion approached Safina ﷺ told it, "I am the envoy of the Messenger of Allah." Then the lion began nudging him with his shoulder and guided him to the right course without harming him.

أخرجه البيهقي في الدلائل 6/ 45. وأبو نعيم في الدلائل 2/ 584، وقال الهيثمي أخرجه الطبراني والبخاري بنحوه ورجاهما وثقوا أنظر مجمع الزوائد. 9/ 366، وهو في المستدرک 3/ 606 وقال صحيح على شرط مسلم ولم يخرجاه.

Bayhaqi, Dala'il 6/45. Abu Nu'aym, Dala'il 2/584. Haythami, Majma' Az-Zawa'id 9/366. Hakim, Mustadrak 3/606.

57. One day the Prophet ﷺ gently took hold of a sheep belonging to tribesmen from the tribe of 'Abdul Qais by its ear then let it go. A

mark similar in appearance to a fingerprint was imprinted on its ear, which subsequently appeared on its baby lambs.

كتاب الشفا بتعريف حقوق المصطفى  
الفصل التاسع عشر في الآيات في ضروب الحيوانات  
Ash-Shifa, Section 19.

58. Ibrahim Ibn Hammad narrates that a donkey was gifted to the Prophet ﷺ in the expedition of Khaybar. He relates that, “The Prophet ﷺ asked the donkey ‘What is your name?’ The donkey replied, ‘My name is Yazid Ibn Shihab.’ After that, the Prophet ﷺ named it Ya’fur. He would send the donkey to the homes of the Companions and it would knock at the door with its head and call them for him. When the Prophet ﷺ passed away, the donkey was so saddened that it flung itself into a well and died.”

أخرجه ابن عساكر عن ابن منظور وأبو نعيم عن معاذ بن جبل كما في الخصائص 2/ 64.  
Abu Nu‘aym, Khasa’is 2/64.

وَفِي حَدِيثِ الْعَنْزِ الَّتِي آتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَسْكَرِهِ وَقَدْ أَصَابَهُمْ عَطَشٌ وَنَزَلُوا عَلَى  
غَيْرِ مَاءٍ وَهُمْ زُهَاءٌ ثَلَاثُمِئَةً فَحَلَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرَوَى الْجُنْدُ ثُمَّ قَالَ لِرَافِعٍ أَمْلِكْهَا وَمَا  
أَرَاكَ فَرَبَطَهَا فَوَجَدَهَا قَدْ انْطَلَقَتْ، رَوَاهُ ابْنُ قَانِعٍ وَغَيْرُهُ، وَفِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ  
الَّذِي جَاءَ بِهَا هُوَ الَّذِي ذَهَبَ بِهَا  
وَقَالَ لِفَرَسِهِ عَلَيْهِ السَّلَامُ وَقَدْ قَامَ إِلَى الصَّلَاةِ فِي بَعْضِ أَسْفَارِهِ لَا تَبْرَحْ بَارَكَ اللَّهُ فِيكَ حَتَّى نَفْرُغَ مِنْ  
صَلَاتِنَا وَجَعَلَهُ فَبَلَّتَهُ فَمَا حَرَكَ عَضْوًا حَتَّى صَلَّى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
وَيَلْتَحِقُ بِهَذَا مَا رَوَاهُ الْوَاقِدِيُّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَجَّهَ رُسُلَهُ إِلَى الْمُلُوكِ فَخَرَجَ سِتَّةُ نَفَرٍ  
مِنْهُمْ فِي يَوْمٍ وَاحِدٍ فَأَصْبَحَ كُلُّ رَجُلٍ مِنْهُمْ يَتَكَلَّمُ بِلِسَانِ الْقَوْمِ الَّذِينَ بَعَثَهُ إِلَيْهِمْ، وَالْحَدِيثُ فِي هَذَا  
البَابِ كَثِيرٌ وَقَدْ جِئْنَا مِنْهُ بِالْمَشْهُورِ وَمَا وَقَعَ فِي كُتُبِ الْأَنِمَةِ.

59. Ibn Nafi’ narrates that, “Once the army of the Prophet ﷺ numbering at least three hundred set up camp in a place

where there was no water, and they became very thirsty. A goat came to the Messenger of Allah ﷺ so he milked it. This milk proved sufficient for the entire army. Then the Prophet said to Abu Rafi' ﷺ, 'Retain the goat if you can.' However, by then the goat had vanished upon which the Prophet ﷺ added, 'The one who brought it i.e. Allah, is the one who took it away.' ”

أخرجه البيهقي في الدلائل 6/ 137.

Bayhaqi, Dala'il 6/137.

60. Once the Prophet ﷺ was traveling on a horse. When the time for prayer arrived he told the horse, “May Allah bless you, do not move until we have completed our prayers.” The Prophet ﷺ then turned to face the Qibla. Following the instructions the horse did not move even a single limb until the Prophet ﷺ completed his prayers.

كتاب الشفا بتعريف حقوق المصطفى

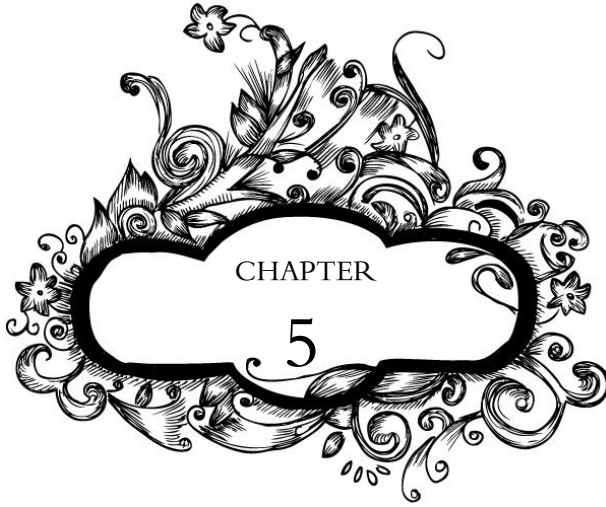
الفصل التاسع عشر في الآيات في ضروب الحيوانات

As-Shifa, Section 19.

61. Once the Prophet sent a group of delegations to various monarchs. There were six envoys and all set out on the same day. To their surprise, each one of them realized that he was able to speak the language of the people to whom he was sent.

أخرجه ابن أبي شيبة في المغازي 14/ 338.

Ibn Abi Shaybah, Musannaf 14/338.



## Miracles Related To the Increase of Food and Drink

In this section a few examples from among the Prophet's ﷺ miracles will be highlighted that relate to foods and drinks which became bountiful on account of the blessings and supplications of the Prophet ﷺ

حَدَّثَنَا الْقَاضِي الشَّهِيدُ أَبُو عَلِيٍّ رَحِمَهُ اللَّهُ حَدَّثَنَا الْعَدْرِيُّ حَدَّثَنَا الرَّازِيُّ حَدَّثَنَا الْجُلُودِيُّ حَدَّثَنَا ابْنُ سَفْيَانَ حَدَّثَنَا مُسْلِمُ بْنُ الْحُجَّاجِ حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَطْعِمُهُ فَأَطْعَمَهُ شَطْرَ وَسْقٍ شَعِيرٍ فَمَا زَالَ يَأْكُلُ مِنْهُ وَأَمْرَأَتُهُ وَضَيْفُهُ حَتَّى كَالَهُ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ لَوْ لَمْ تَكُلْهُ لَأَكَلْتُمْ مِنْهُ وَلَقَامَ بِكُمْ

62. Jabir Ibn ‘Abdullah ﷺ narrates that, “A man came to the Prophet ﷺ asking for some food. The Prophet ﷺ gave him half a

load of barley. For a long time the man, his wife and guests ate from it continuously until the man decided to weigh it. After that, the blessing of abundance disappeared and the barley began to reduce quickly. The man went to the Messenger ﷺ and related what had happened. The Prophet ﷺ told him that if he had not weighed it, he would have continued to eat from it and it would have lasted him a lifetime!”

أخرجه مسلم في الفضائل 4 / 1784.

Muslim 4/1784.

وَمِنْ ذَلِكَ حَدِيثُ أَبِي طَلْحَةَ الْمَشْهُورِ وَإِطْعَامُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَمَانِينَ أَوْ سَبْعِينَ رَجُلًا مِنْ أَقْرَاصِ مَنْ شَعِيرٍ جَاءَ بِهَا أَنَسٌ تَحْتَ يَدِهِ أَيْ إِنِطَهُ فَأَمَرَ بِمَا فَفَقَّتْ وَقَالَ فِيهَا مَا شَاءَ اللَّهُ أَنْ يَقُولَ،

63. On another occasion Anas رضي الله عنه came to the Prophet ﷺ with some loaves of barley bread under his arm. The Prophet ﷺ asked for the bread to be broken into pieces. At that point, he supplicated with what Allah willed him to say over them, and the bread was adequate to feed seventy or eighty Companions. ﷺ

أخرجه البخاري في المناقب 4 / 154 ومسلم في الأشربة 3 / 142

Bukhari 4/154. Muslim 3/142.

وَحَدِيثُ أَبِي أَيُّوبَ أَنَّهُ صَنَعَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِأَبِي بَكْرٍ مِنَ الطَّعَامِ زُهَاءً مَا يَكْفِيهِمَا فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ادْعُ ثَلَاثِينَ مِنْ أَشْرَافِ الْأَنْصَارِ فِدْعَاهُمْ فَأَكَلُوا حَتَّى تَرَكُوا ثُمَّ قَالَ ادْعُ سِتِينَ فَكَانَ مِثْلَ ذَلِكَ ثُمَّ قَالَ ادْعُ سَبْعِينَ فَأَكَلُوا حَتَّى تَرَكُوهُ وَمَا خَرَجَ مِنْهُمْ أَحَدٌ حَتَّى أَسْلَمَ وَبَايَعَ قَالَ أَبُو أَيُّوبَ فَأَكَلَ مِنْ طَعَامِي مِائَةً وَثَمَانُونَ رَجُلًا،

64. Abu Ayyub Al-Ansari رضي الله عنه narrates the incident when he had prepared enough food sufficient only for the Messenger of Allah ﷺ and Abu Bakr رضي الله عنه. “When the Prophet arrived, he

instructed him to go and invite thirty nobles from the Ansar. So he did. They came, ate and left. Again, the Prophet ﷺ told him to invite sixty more, and the same thing happened. Thereafter Abu Ayyub ؓ was told to invite seventy more people; once again, they all ate until they were full. At the end of this episode, there was still some food left over. Everyone who had eaten embraced Islam and gave their allegiance to the Prophet.

Abu Ayyub ؓ says that in total, a hundred and eighty Companions ate from the food that he had prepared.”

أخرجه البيهقي في الدلائل 6/ 94.  
Bayhaqi, Dala'il 6/94.

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقِصْعَةٍ فِيهَا خَمٌّ فَتَعَاقَبُوهَا مِنْ غُدُوءٍ حَتَّى اللَّيْلِ يَقُومُ قَوْمٌ وَيَقْعُدُ آخَرُونَ،  
وَمِنْ ذَلِكَ حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثِينَ وَمِائَةً وَذَكَرَ فِي الْحَدِيثِ أَنَّهُ عُجِنَ صَاعٌ مِنْ طَعَامٍ وَصُنِعَتْ شَاةٌ فَشَوِيَ سَوَادٌ بَطْنُهَا قَالَ وَأَيْمُ اللَّهِ مَا مِنْ الثَّلَاثِينَ وَمِائَةٍ إِلَّا وَقَدْ حَزَّ لَهُ حَزَّةٌ مِنْ سَوَادٍ بَطْنُهَا ثُمَّ جَعَلَ مِنْهَا قِصْعَتَيْنِ فَأَكَلْنَا أَجْمَعُونَ وَفَضَلَ فِي الْقِصْعَتَيْنِ فَحَمَلْتَهُ عَلَى الْبَعِيرِ،

65. Samurah Ibn Jundub ؓ narrates that, “Once a bowl containing some meat was brought to the Prophet ﷺ. People kept coming from morning to night and everyone ate. When a group left after eating fully, another group sat down and ate, and this went on.”

أخرجه الدارمي في المقدمة 1/ 31. والبيهقي في الدلائل 6/ 93. وأحد 5/ 12.  
Darimi 1/31. Bayhaqi, Dala'il 6/93. Ahmad, Musnad 5/12.

66. ‘Abdur Rahman Ibn Abu Bakr ؓ relates of the time when a hundred and thirty Companions were together with the Prophet ﷺ on an expedition and there was only a small measure of

flour (about 1kg) that was made into dough. A goat was slaughtered and cooked, and its liver and kidneys were roasted. “I swear by Allah that from the roasted meat (liver and kidneys) Allah’s Messenger ﷺ gave a small piece to everyone and put the rest of the cooked meat into two large dishes from which we all ate together. After we had all eaten to our satisfaction there was still some food left, which I then loaded onto a camel.”

أخرجه البخاري في الأطعمة 7/ 60، ومسلم في الأشربة 3/ 1627.

Bukhari 7/60. Muslim 3/1627.

وَمِنْ ذَلِكَ حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَرَ الْأَنْصَارِيِّ عَنْ أَبِيهِ وَمِثْلُهُ لِسَلَمَةَ بْنِ الْأَكْوَعِ وَأَبِي هُرَيْرَةَ وَعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَذَكَرُوا مَخْمَصَةً أَصَابَتْ النَّاسَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ مَغَازِيهِ فَدَعَا بِبَقِيَّةِ الْأَزْوَاجِ فَجَاءَ الرَّجُلُ بِالْحَنِيئَةِ مِنَ الطَّعَامِ وَفَوْقَ ذَلِكَ وَأَعْلَاهُمْ الَّذِي أَتَى بِالصَّاعِ مِنَ التَّمْرِ فَجَمَعَهُ عَلَى نَطْعٍ قَالَ سَلَمَةُ فَحَزَرْتُهُ كَرِيضَةَ الْعَنْزِ ثُمَّ دَعَا النَّاسَ بِأَوْعِيَّتِهِمْ فَمَا بَقِيَ فِي الْجَيْشِ وَغَاءَ إِلَّا مَلُؤُوهُ وَبَقِيَ مِنْهُ قَدْرٌ مَا جُعِلَ وَأَكْثَرُ وَلَوْ وَرَدَهُ أَهْلُ الْأَرْضِ لَكَفَّاهُمْ

67. Abu Hurairah, ‘Abdur Rahman Ibn Abu ‘Umrah Al-Ansari, Salama Ibn Al-Akw’a and ‘Umar Ibn Al-Khattab ﷺ narrate of the time when, “The Prophet ﷺ and the Companions ﷺ went on an expedition. They were hard-pressed due to hunger. They mentioned this to the Noble Messenger ﷺ. He instructed them: ‘Gather whatever food is left in your saddle-bags,’ upon which everyone brought a handful or more of food. The most anyone could bring was a handful of dates. All the food was placed on a mat. Salama ibn Al-Akw’a ﷺ recalls, ‘I estimated the amount of food, gathered to be equivalent to the size of a small goat. Then the Prophet ﷺ instructed the Companions ﷺ to bring their containers.

Each container was filled to the brim. No one in the entire group remained with an empty container. Moreover, after everyone had taken his share, the same quantity of food remained as was at first and even more!’ ”

One of the Companions رضي الله عنه who witnessed this miracle later said: “I realized from the way this large quantity was attained that if the whole world had come to eat, the food still would have been adequate for everyone.”

أخرجه البيهقي في الدلائل 5/ 230 عن عبد الرحمن بن أبي عمرة الأنصاري ومسلم عن أبي هريرة في الإيمان 1/ 55، 56.

Bayhaqi, Dala'il 5/230. Muslim 1:55-56.

وَعَنْ أَبِي هُرَيْرَةَ أَمَرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَدْعُوا لَهُ أَهْلَ الصُّفَّةِ فَتَتَبَعْتُهُمْ حَتَّى جَمَعْتُهُمْ  
فَوُضِعَتْ بَيْنَ أَيْدِينَا صَحْفَةٌ فَأَكَلْنَا مَا شِئْنَا وَفَرَعْنَا وَهِيَ مِثْلُهَا حِينَ وُضِعَتْ إِلَّا أَنْ فِيهَا أَثَرُ الْأَصَابِعِ،  
وَعَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنِي عَبْدِ الْمُطَّلِبِ وَكَانُوا  
أَرْبَعِينَ مِنْهُمْ قَوْمٌ يَأْكُلُونَ الْجُدْعَةَ وَيَشْرَبُونَ الْفَرْقَ فَصَنَعَ لَهُمْ مُدًّا مِنْ طَعَامٍ فَأَكَلُوا حَتَّى شَبِعُوا وَبَقِيَ كَمَا  
هُوَ ثُمَّ دَعَا بَعْضَ فَشَرَبُوا حَتَّى رُؤُوا وَبَقِيَ كَأَنَّهُ لَمْ يُشْرَبْ مِنْهُ

68. Once the Prophet ﷺ instructed Abu Hurairah رضي الله عنه to invite all the people of Suffa (poor Companions who resided in the masjid and who numbered more than 80) on his behalf. “Abu Hurairah رضي الله عنه continued, I went and searched for them and gathered them together. When all of us assembled, a plate of food was set before us. We ate as much as we wanted. Even after everyone had eaten the plate of food remained as it was when first set down. The only difference was that there were finger marks visible on it.”

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Ash-Shifa, Section 15.



69. ‘Ali Ibn Abi Talib عليه السلام narrated that, “Once the Prophet ﷺ invited the tribe of Abdul Muttalib. There were about forty men, including some who were capable of eating a young camel and drinking a gallon of milk in one sitting! Yet for them the Prophet ﷺ had prepared only a handful of food. However, every one of them ate to his satisfaction, and the food remained just as it had been before.

Later, the Prophet ﷺ asked for a goblet of milk and everyone drank from it until their thirst was satiated; the same amount remained in the cup as if no one had drank from it.”

أخرجه أحمد 1/159.

Ahmad, Musnad 1/159.

وَقَالَ أَنَسُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ ابْتَنَى بِرَبِيبَ أَمْرَهُ أَنْ يَدْعُو لَهُ قَوْمًا سَاءَهُمْ وَكُلٌّ مِنْ لَقِيتَ حَتَّى امْتَلَأَ الْبَيْتُ وَالْحُجْرَةُ وَقَدَّمَ إِلَيْهِمْ تَوْرًا فِيهِ قَدْرُ مَدٍّ مِنْ تَمْرٍ جَعَلَ حَيْسًا فَوَضَعَهُ قُدَّامَهُ وَعَمَسَ ثَلَاثَ أَصَابِعِهِ وَجَعَلَ الْقَوْمُ يَتَغَدَّوْنَ وَيَخْرُجُونَ وَبَقِيَ التَّوْرُ نَحْوًا مِمَّا كَانَ وَكَانَ الْقَوْمُ أَحَدًا أَوْ اثْنَيْنِ وَسَبْعِينَ وَفِي رِوَايَةٍ أُخْرَى فِي هَذِهِ الْقِصَّةِ أَوْ مِثْلِهَا إِنَّ الْقَوْمَ كَانُوا زُهَاءَ ثَلَاثِمِئَةٍ وَإِنَّهُمْ أَكَلُوا حَتَّى شَبِعُوا وَقَالَ لِي اذْفَعْ فَلَا أَذْرِي حِينَ وَضِعَتْ كَانَتْ أَكْثَرَ أَمْ حِينَ رُفِعَتْ

وَفِي حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ فَاطِمَةَ طَبَخَتْ قِدْرًا لِغَدَائِهِمَا وَوَجَّهَتْ عَلِيًّا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَتَغَدَّى مَعَهُمَا فَأَمَرَهَا فَغَرَفَتْ مِنْهَا لَجَمِيعٍ نِسَائِهِ صَحْفَةً صَحْفَةً ثُمَّ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَعَلِّي ثُمَّ لَهَا ثُمَّ رَفَعَتِ الْقِدْرَ وَإِنَّهَا لَتَفِيضُ قَالَتْ فَأَكَلْنَا مِنْهَا مَا شَاءَ اللَّهُ

70. Anas Ibn Malik رضي الله عنه narrates that, “On the marriage of the Prophet ﷺ to Zaynab Bint Jahsh رضي الله عنها, the Prophet ﷺ asked him to go and invite certain people and whoever he met. Anas رضي الله عنه did as instructed. The house was full and a dish with prepared dates was set before him into which he dipped his three fingers. The guests began

to eat and then leave. In the end after everyone had eaten, there remained in the container the same amount as there was in the beginning. On that occasion, seventy-one or seventy-two people had accepted the invitation.”

أخرجه البخاري في التفسير فتح الباري 8/ 527، ومسلم في النكاح 2/ 1050.

Bukhari /Fat’h Al-Bari 8/527. Muslim 2/1050.

71. Another narration states that there were approximately three hundred invitees. “Everyone ate until his fill. And after they had finished the Prophet ﷺ asked me (Anas) ﷺ to take the food away,” and he (Anas) remarked, “I did not know whether there was more when I first put it down or when I picked it up.”

أخرجه البخاري في التفسير فتح الباري 8/ 527، ومسلم في النكاح 2/ 1050.

Bukhari /Fat’h Al-Bari 8/527. Muslim 2/1050.

72. ‘Ali ﷺ recounts the occasion when his wife Fatima ﷺ cooked a pot of food for lunch and asked him to go and request the Prophet ﷺ to join them. “When the Prophet ﷺ arrived, he asked her to prepare a plate for each of his wives, then one for him, Ali ﷺ and one for herself. When Fatima ﷺ lifted the pot, it was full to the brim, overflowing. She stated, ‘We ate from it what Allah willed.’ ”

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Ash-Shifa, Section 15.

وَأَمَرَ عُمَرُ بْنُ الْخَطَّابِ أَنْ يَزُودَ أَرْبَعَمِائَةِ زَاكِبٍ مِنْ أَحْمَسَ فَقَالَ يَا رَسُولَ اللَّهِ مَا هِيَ إِلَّا أَصُوغٌ قَالَ  
أَذْهَبْ فَذْهَبَ فَرَزَّوْذَهُمْ مِنْهُ وَكَانَ قَدَرُ الْفَصِيلِ الرَّابِضِ مِنَ التَّمْرِ وَبَقِيَ بِحَالِهِ مِنْ رِوَايَةِ دُكَيْنِ الْأَحْمَسِيِّ  
وَمِنْ رِوَايَةِ جَرِيرٍ وَمِثْلُهُ مِنْ رِوَايَةِ الثُّعْمَانِ بْنِ مُقَرَّنٍ الْحَبَرُ بِعَيْنِهِ إِلَّا أَنَّهُ قَالَ أَرْبَعَمِائَةِ زَاكِبٍ مِنْ مُزَيْنَةَ

73. Once Allah's Messenger instructed 'Umar Ibn Al-Khattab رضي الله عنه to, "Provide provisions to four hundred horsemen who came from the tribe of Ahmas. 'Umar رضي الله عنه replied, 'O Messenger of Allah! What we have is only equivalent to an amount of a few scoops of dates.' The Messenger ﷺ said: 'Go and give them whatever we have.' Therefore, he went and arranged provisions for them from it. Even though there had been just a small quantity of dates sufficient for a small young camel. However after everyone had taken his share the same amount of dates remained."

Another version mentions that the four hundred riders were from the Muzayna tribe.

أخرجه البيهقي في الدلائل 5/365، وأحمد في المسند 5/445، وأبو نعيم في الدلائل 2/427.

Bayhaqi, Dala'il 5/365. Ahmad, Musnad 5/445. Abu Nu'aym, Dala'il 2/427.

وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَصَابَ النَّاسَ خَمَصَةٌ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ مِنْ شَيْءٍ قُلْتُ نَعَمْ شَيْءٌ مِنَ التَّمْرِ فِي الْمِزْوَدِ قَالَ فَأَتَنِي بِهِ فَأَدْخَلَ يَدَهُ. فَأَخْرَجَ قَبْضَةً فَبَسَطَهَا وَدَعَا بِالْبَرَكَةِ ثُمَّ قَالَ ادْعُ عَشْرَةَ فَأَكْلُوا حَتَّى شَبِعُوا ثُمَّ عَشْرَةَ كَذَلِكَ حَتَّى أَطْعَمَ الْجَيْشَ كُلَّهُمْ وَشَبِعُوا قَالَ خُذْ مَا جِئْتَ بِهِ وَأَدْخِلْ يَدَكَ وَاقْبِضْ مِنْهُ وَلَا تَكْبَهُ فَقَبِضْتُ عَلَى أَكْثَرِ مِمَّا جِئْتُ بِهِ فَأَكَلْتُ مِنْهُ وَأَطْعَمْتُ حَيَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَيُّ بَكْرٍ وَعُمَرُ إِلَى أَنْ قُتِلَ عُنْتَمَانُ فَانْتَهَبَ مِنِّي فَدَهَبَ

74. Abu Hurairah رضي الله عنه narrates that "In the expedition of Tabuk, the Prophet ﷺ and Companions were hard pressed due to hunger. So the Prophet ﷺ inquired if there was anything to eat. I responded "yes" there were a few dates remaining in the saddle bag. The Prophet ﷺ requested me to have the dates brought to him. When they were brought he put his hand in the bag and took out a handful of dates. He spread them onto a mat, and offered a supplication for

their increase. Then he instructed me to call ten people to come and eat. Everyone ate to their satisfaction. Then a further ten came. This continued until all the troops had taken their fill. After everyone had eaten, the Prophet ﷺ told me to take back what I had brought. He instructed me to place my hand in the bag, but not to turn it upside down. I put my hand in the bag and to my amazement there were in my hands as many dates as I had brought!”

Abu Hurairah رضي الله عنه says he ate continuously from the bag and fed others throughout the lifetime of the Prophet ﷺ, Abu Bakr رضي الله عنه and ‘Umar رضي الله عنه right up until the time ‘Uthman رضي الله عنه was killed. It was then that the bag was stolen from him, and the blessings of the bag ended.

أخرجه البيهقي في الدلائل 6/ 110، وأخرجه الترمذي في المناقب 5/ 585 وقال هذا الحديث حسن غريب.

Bayhaqi, Dala'il 6/110. Tirmidhi 5/585.

وَفِي رِوَايَةٍ فَقَدْ حَمَلْتُ مِنْ ذَلِكَ التَّمْرِ كَذَا وَكَذَا مِنْ وَسْقٍ فِي سَبِيلِ اللَّهِ وَذَكَرْتُ مِثْلَ هَذِهِ الْحِكَايَةِ فِي غَزْوَةِ تَبُوكَ وَأَنَّ التَّمْرَ كَانَ بِضْعَ عَشْرَةَ تَمْرَةً

75. Abu Hurairah رضي الله عنه also states that later on, “I gave several loads of those dates to be used in the path of Allah.” and that only a few dozen dates were in the saddlebag when this incident of Tabuk occurred.”

أخرجه البيهقي في الدلائل 6/ 110، وأخرجه الترمذي في المناقب 5/ 585 وقال هذا الحديث حسن غريب.

Bayhaqi, Dala'il 6/110. Tirmidhi 5/585.

وَمِنْهُ أَيْضًا حَدِيثُ أَبِي هُرَيْرَةَ حِينَ أَصَابَهُ الْجُوعُ فَاسْتَتَبَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ لَبَنًا فِي قَدَحٍ قَدْ أَهْدَى إِلَيْهِ وَأَمَرَهُ أَنْ يَدْعُو أَهْلَ الصُّفَةِ قَالَ فَقُلْتُ مَا هَذَا اللَّبَنُ فِيهِمْ كُنْتُ أَحَقُّ أَنْ أُصِيبَ مِنْهُ شَرِبَةً أَتَقَوَّى بِهَا فَدَعَوْتُهُمْ وَذَكَرَ أَمْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ أَنْ يَسْقِيَهُمْ فَجَعَلْتُ أُعْطِي الرَّجُلَ فَيَشْرَبُ

حَتَّى يَرَوْى ثُمَّ يَأْخُذُهُ الْآخَرُ حَتَّى رَوَى جَمِيعُهُمْ قَالَ فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَدَحَ وَقَالَ بَقِيْتُ أَنَا وَأَنْتَ افْعُدْ فَاشْرَبْ فَشَرِبْتُ ثُمَّ قَالَ اشْرَبْ وَمَا زَالَ يَقُولُهَا وَأَشْرَبُ حَتَّى قُلْتُ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مُسَلِّكًا فَأَخَذَ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمِيَ وَشَرِبَ الْفَضْلَةَ

76. Abu Hurairah رضي الله عنه narrates of the time when he was in the company of the Prophet ﷺ and felt very hungry. “Therefore, he followed the Noble Messenger ﷺ into his house. A cup of milk had been gifted to the Prophet. ﷺ He asked me to invite the people of Suffa (who numbered more than 80).” Abu Hurairah رضي الله عنه who was weak, due hunger, said to himself, “Will this much milk be enough for them? I am in greater need of it to regain my strength.” However, since it was the Messenger’s ﷺ order, Abu Hurairah رضي الله عنه did as instructed and called the people of Suffa to come and drink. “I gave the cup to each, one by one. Everyone from the people of Suffa drank the milk until they were satisfied. Then the Prophet ﷺ took the cup and said, ‘Only me and you are left! Sit down and drink.’ ” Abu Hurairah رضي الله عنه started to drink and the Prophet ﷺ kept telling him to drink more until he exclaimed, “No, by the One who has sent you with the truth, I am too full to drink anymore.” Then Allah’s Messenger ﷺ drank the rest, invoking the name of Allah and praising Him.

أخرجه البخاري من حديث أبي نعيم في الرقاق 81 / 1

Bukhari. Abu Nu‘aym 1/81

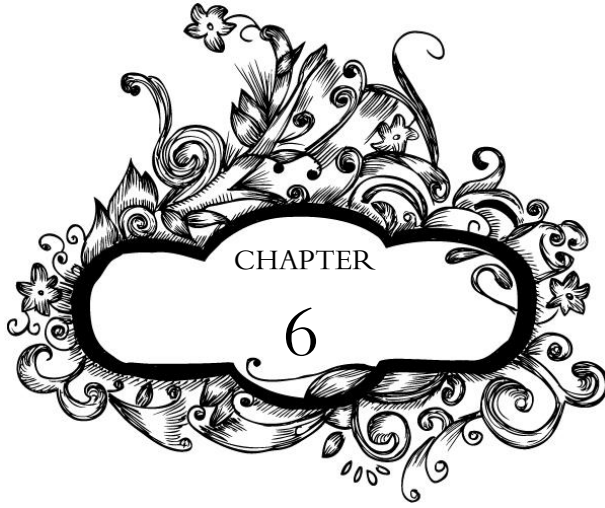
وَفِي حَدِيثِ خَالِدِ بْنِ عَبْدِ الْغَزَى أَنَّهُ أَجْزَرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاءَ وَكَانَ عِيَالٌ خَالِدٍ كَثِيرًا يَذْبَحُ الشَّاةَ فَلَا تُبَدُّ عِيَالَهُ عَظْمًا وَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ مِنْ هَذِهِ الشَّاةِ وَجَعَلَ فَضْلَتَهَا فِي دُلْوِ خَالِدٍ وَدَعَا لَهُ بِالْبِرَكَةِ فَتَشَرَّ ذَلِكَ لِعِيَالِهِ فَأَكَلُوا وَأَفْضَلُوا ذَكَرَ خَبْرَهُ الدُّوْلَابِيُّ

77. Khalid Ibn Al-Uzza رضي الله عنه had a large family, and one sheep was never sufficient to feed all of them. One day the Prophet ﷺ slaughtered a sheep, ate from it and put the rest into Khalid's pot. Likewise, he supplicated for the food to be blessed for him so that it could be distributed amongst his family. Afterwards, all of Khalid's رضي الله عنه family ate from it. When they had finished there was still some food left over.

أخرجه البيهقي في الدلائل 6/115، 116

Bayhaqi, Dala'il 6/115-116





## Miracles Related to Water Flowing from the Prophet's ﷺ Fingers like A Fountain

There are many reports of the Companions who relate a number of occasions when water was witnessed flowing from the fingers of the Prophet ﷺ. In this section, we will mention a few.

حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ جَعْفَرٍ الْفَقِيهُ رَحِمَهُ اللَّهُ بِقَرَاءَتِي عَلَيْهِ حَدَّثَنَا الْقَاضِي عِيْسَى بْنُ سَهْلٍ حَدَّثَنَا أَبُو الْقَاسِمِ خَاتِمُ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو عَمْرٍ ابْنُ الْفَخَّارِ حَدَّثَنَا أَبُو عِيْسَى حَدَّثَنَا يَحْيَى حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَانَتْ صَلَاةُ الْعَصْرِ فَالْتَمَسَ النَّاسُ الْوُضُوءَ فَلَمْ يَجِدُوهُ فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوُضُوءٍ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ الْإِنَاءِ يَدَهُ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ قَالَ فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ،



وَرَوَاهُ أَيْضًا عَنْ أَنَسٍ قَتَادَةُ وَقَالَ بِإِنَاءٍ فِيهِ مَاءٌ يَغْمُرُ أَصَابِعَهُ أَوْ لَا يَكَادُ يَغْمُرُ قَالَ كَمْ كُنْتُمْ قَالَ زُهَاءٌ ثَلَاثُمِائَةٍ

78. Anas رضي الله عنه narrates that it was time for the late noon prayer (Asr) when he caught sight of the Messenger ﷺ. The Companions رضي الله عنهم began searching for water to make wudhu but were unable to find any. However, there was a little water available in a vessel. The vessel was given to the Prophet ﷺ who placed His blessed hand in the vessel. Thereafter the Prophet ﷺ instructed His Companions رضي الله عنهم to make wudhu with that water. Anas رضي الله عنه says, “I saw the water flowing from his fingers like a fountain!” This continued until everyone performed wudhu, right until the last person!

أخرجه البخاري في المناقب من رواية قتادة وحيد والحسن 4/ 153، وثابت 2/ 155 ومسلم من رواية قتادة في الفضائل 4/ 1784 وعن ثابت 4/ 1783.

Bukhari 4/153 and 155. Muslim 4/1784 and 1783.

79. Abu Qatadah رضي الله عنه sheds further light on this miracle and says, “The vessel contained very little water. The fingers of the Prophet ﷺ were barely submerged into it.” Abu Qatadah رضي الله عنه was asked by someone, “How many of you were there on that occasion?” He responded, “There were approximately three hundred people.”

أخرجه البخاري في المناقب من رواية قتادة وحيد والحسن 4/ 153، وثابت 2/ 155 ومسلم من رواية قتادة في الفضائل 4/ 1784 وعن ثابت 4/ 1783.

Bukhari 4/153 and 155. Muslim 4/1784 and 1783.

وَفِي الصَّحِيحِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ غَطَشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ مِنْهَا وَأَقْبَلَ النَّاسُ نَحْوَهُ وَقَالُوا لَيْسَ عِنْدَنَا مَاءٌ إِلَّا مَا فِي رَكْوَتِكَ فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ فِي الرِّكْوَةِ فَجَعَلَ الْمَاءُ يَفُورُ مِنْ بَيْنِ أَصَابِعِهِ كَأَمْنَالٍ

الْعُيُونِ وَفِيهِ فَقُلْتُ كَمْ كُنْتُمْ قَالَ لَوْ كُنَّا مِائَةَ أَلْفٍ لَكُنَّا: كُنَّا خَمْسَ عَشْرَةَ مِائَةً، وَرُوِيَ مِنْهُ عَنْ أَنَسٍ  
عَنْ جَابِرٍ وَفِيهِ أَنَّهُ كَانَ بِالْحَدِيثِيَّةِ

80. Jabir Ibn ‘Abdullah رضي الله عنه reports that on the occasion of Hdaybiya, the Companions رضي الله عنهم became extremely thirsty. The Messenger of Allah صلی اللہ علیہ وسلم had a pitcher of water from which he was making wudhu. The Companions رضي الله عنهم approached him and said that they had no water except for the amount that was in his pitcher. Hearing this, the Prophet صلی اللہ علیہ وسلم put his hand in the pitcher, at which point water began to flow from his fingers as water springs. Jabir رضي الله عنه who reported this miraculous event was asked, how many people were present at that time. He replied, “Even if we had been a hundred thousand the water would have been enough. However we were just fifteen hundred!”

أخرجه البخاري في المناقب 4/ 153.

Bukhari 4/153.

وَفِي رِوَايَةِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْهُ فِي حَدِيثِ مُسْلِمٍ الطَّوِيلِ فِي ذِكْرِ غَزْوَةِ بُوَاطٍ قَالَ قَالَ لِي  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا جَابِرُ نَادِ الْوُضُوءَ وَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ وَأَنَّهُ لَمْ يَجِدْ إِلَّا قَطْرَةً فِي عِزْلَاءٍ  
شَجِبَ فَأَتَى بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَغَمَزَهُ وَتَكَلَّمَ بِشَيْءٍ لَا أَدْرِي مَا هُوَ وَقَالَ نَادِ بِجَفْنَةِ الرَّكْبِ  
فَأَتَيْتُ فَوَضَعْتُهَا بَيْنَ يَدَيْهِ وَذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَسَطَ يَدَهُ فِي الْجَفْنَةِ وَفَرَّقَ أَصَابِعَهُ وَصَبَّ  
جَابِرٌ عَلَيْهِ وَقَالَ بِسْمِ اللَّهِ قَالَ فَرَأَيْتُ الْمَاءَ يُفُورُ مِنْ بَيْنِ أَصَابِعِهِ ثُمَّ فَارَتْهُ الْجَفْنَةُ وَاسْتَدَارَتْ حَتَّى امْتَلَأَتْ  
وَأَمَرَ النَّاسَ بِالْإِسْتِقَاءِ فَاسْتَقَوْا حَتَّى رَوُّوا فَقُلْتُ هَلْ بَقِيَ أَحَدٌ لَهُ حَاجَةٌ فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَدَهُ مِنَ الْجَفْنَةِ وَهِيَ مَلَأَى

81. This is a miracle, which occurred on the Buwat expedition, reported by Jabir ibn ‘Abdullah. رضي الله عنه

“The Messenger of Allah ﷺ requested Jabir رضي الله عنه to announce for the Companions رضي الله عنهم to make wudhu. However, only a dry water skin with a few drops of water was to be found, and this was brought to the Prophet ﷺ. The Prophet ﷺ pressed it and recited something. I have no idea what he recited. Then he asked for the caravan’s communal container. I fetched it and placed it in front of him. He placed his hand into it and spread his fingers. I poured the little remaining water we had onto his blessed hand. In addition, as the Prophet ﷺ said, ‘In the name of Allah,’ I saw water beginning to flow from his fingers. Then, it began to spurt into the container until it was full. Then he ordered everyone to drink until their thirst was quenched. Furthermore, everyone made wudhu. Afterwards I said to the Messenger of Allah, ‘There is no one left.’ At this he withdrew his hand from the container and it was still full.”

أخرجه الدارمي في المقدمة 14 / 1.

Darimi 1/14.

وَعَنِ الشَّعْبِيِّ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَسْفَارِهِ بِإِدَاوَةِ مَاءٍ وَقِيلَ مَا مَعَنَا يَا رَسُولَ اللَّهِ مَاءٌ غَيْرُهَا  
فَسَكَبَهَا فِي رُكْوَةٍ وَوَضَعَ إصْبَعَهُ وَسَطَهَا وَغَمَسَهَا فِي الْمَاءِ وَجَعَلَ النَّاسُ يَجِئُونَ وَيَتَوَضَّؤْنَ ثُمَّ يَقُومُونَ،

82. Abu ‘Amar Al-Hamdani Ash-Sh’abi narrates, “One day while on a journey, the Prophet ﷺ was given a small vessel of water and was informed that this was the only remaining water in it. The Messenger of Allah ﷺ poured the water into a bowl and placed his fingers in the middle of the bowl. Water started to gush forth from his fingers. As a result the Companions رضي الله عنهم started to come, make wudhu and leave.”

أخرجه البخاري في المناقب 4 / 152.

Bukhari 4/152.



## Miracles Related To Water Which Became Bountiful with the Prophet's ﷺ Touch

There are quite a few reports of water becoming bountiful simply by the touch and supplication of the Prophet ﷺ. We will highlight a few of them in this section.

فِيمَا رَوَى مَالِكٌ فِي الْمَوْطَأِ عَنْ مُعَاذِ بْنِ جَبَلٍ فِي قِصَّةِ غَزْوَةِ تَبُوكَ وَأَنَّهُمْ وَرَدُوا الْعَيْنَ وَهِيَ تَبِضُّ بِشَيْءٍ مِنْ مَاءٍ مِثْلِ الشَّرَاكِ فَعَرَفُوا مِنَ الْعَيْنِ بِأَيْدِيهِمْ حَتَّى اجْتَمَعَ فِي شَيْءٍ ثُمَّ غَسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ وَجْهَهُ وَيَدَيْهِ وَأَعَادَهُ فِيهَا فَجَرَتْ بِمَاءٍ كَثِيرٍ فَاسْتَقَى النَّاسُ قَالَ فِي حَدِيثِ ابْنِ إِسْحَاقَ فَأَنْخَرَقَ مِنَ الْمَاءِ مَالَهُ حَسَنٌ كَحَسَنِ الصَّوَاعِقِ ثُمَّ قَالَ: يُوْشِكُ يَا مُعَاذُ أَنْ طَالَتْ بِكَ حَيَاةٌ أَنْ تَرَى مَا هَا هُنَا قَدْ مَلَى جَنَانًا

83. Mua'dh Ibn Jabal رضي الله عنه narrates, on the expedition of Tabuk, "We came across a nearly dried up water spring. The water flowing from it was equal to the width of a shoelace. The Companions رضي الله عنهم scooped up the little water running from the spring with their hands and put it into a vessel. The Prophet ﷺ then washed his face and arms letting the droplets of water that came off him fall back into the water spring. At once, water began to gush forth and all of the Companions رضي الله عنهم drank to their hearts content."

Furthermore, Imam Ibn Ishaq says, "The water gushed forth with a sound like thunder coming from underneath the soil." After this miracle, the Messenger of Allah ﷺ remarked, "O Mua'dh, This blessed water, which is an outcome of this miracle, will transform this area into an orchard. If you live long, you will witness it."

أخرجه مسلم في الفضائل 4/ 1784.  
Muslim 4/1784.

وَفِي حَدِيثِ الْبَزَاءِ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَحَدِيثِهِ أَمُّ فِي قِصَّةِ الْحُدَيْبِيَّةِ وَهُمْ أَرْبَعُ عَشْرَةَ مِائَةً وَبُنْرُهَا لَا تَرَوِي  
خَمْسِينَ شَاةً فَتَنْزَحَانَهَا فَلَمْ تَنْزُكْ فِيهَا قَطْرَةٌ فَقَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جَبَاهَا قَالَ الْبَرَاءُ  
وَأَتَى بَدَلُوا مِنَّا فَبَصَقَ فَدَعَا وَقَالَ سَلَمَةُ فَإِمَّا دَعَا وَإِمَّا بَصَقَ فِيهَا فَجَاشَتْ فَأَرْوُوا أَنْفُسَهُمْ وَرَكَابَهُمْ وَفِي  
غَيْرِ هَاتَيْنِ الرَّوَايَتَيْنِ فِي هَذِهِ الْقِصَّةِ مِنْ طَرِيقِ ابْنِ شَهَابٍ فِي الْحُدَيْبِيَّةِ فَأَخْرَجَ سَهْمًا مِنْ كِنَانَتِهِ فَوَضَعَهُ فِي  
قَعْرِ قَلْبٍ لَيْسَ فِيهِ مَاءٌ فَرَوَى النَّاسُ حَتَّى ضَرَبُوا بِعُطْنٍ

84. Bara Ibn A'zib and Salama Ibn Al-Akwa'a رضي الله عنه narrated that, "At the time of the expedition of Hudaibiyah there were approximately 1400 Companions رضي الله عنهم and the well they found was inadequate to provide water for even fifty sheep." The Companions رضي الله عنهم retrieved whatever water was in it until not a single drop remained. Then the

Messenger ﷺ came and sat by the side of the well. A bucket was carried to him in which he discharged saliva and supplicated.

Salama رضي الله عنه says, “Either the Prophet ﷺ supplicated or discharged saliva into it.” At which point water gushed forth. As an outcome both the Companions and their animals were able to drink from the well.

أخرجه مسلم في الصحيح عن أحمد بن يوسف كما في دلائل البيهقي 4/ 119 ومن وجه آخر عن عكرمة بن عمار انظر الدلائل 4/ 111.

Muslim. Bayhaqi, Dalail 4/119 and 111.

85. Ibn Shihab Az-Zuhri comments in a different narration that the Prophet ﷺ drew an arrow from its quiver and placed it into the bottom of a dried up well. This caused a large quantity of water to flow. So much so that it became a water hole, providing plentiful for the requirements of animals.

أخرجه مسلم في الصحيح عن أحمد بن يوسف كما في دلائل البيهقي 4/ 119 ومن وجه آخر عن عكرمة بن عمار انظر الدلائل 4/ 111.

Muslim. Bayhaqi, Dalail 4/119 and 111.

وَمِنْ ذَلِكَ حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حِينَ أَصَابَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ عَطَشٌ فِي بَعْضِ أَسْفَارِهِمْ فَوَجَّهَ رَجُلَيْنِ مِنْ أَصْحَابِهِ وَأَعْلَمَهُمَا أَنَّهُمَا يَجِدَانِ امْرَأَةً بِمَكَانٍ كَذَا مَعَهَا بَعِيرٌ عَلَيْهِ مَرَاذَتَانِ فَوَجَدَاهَا وَأَتِيَا بِهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ فِي إِثْنَاءِ مِنْ مَرَادَتَيْهَا وَقَالَ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ أَعَادَ الْمَاءَ فِي الْمَرَاذَتَيْنِ ثُمَّ فُتِحَتْ عَزَائِلُهُمَا وَأَمَرَ النَّاسَ فَمَلُّوا أَسْقِيَتَهُمْ حَتَّى لَمْ يَدْعُوا شَيْئًا إِلَّا مَلَّوهُ قَالَ عِمْرَانُ وَبِحَيْلٍ إِلَيَّ أَنَّهُمَا لَمْ تَزِدَا إِلَّا امْتِلَاءً ثُمَّ أَمَرَ فَجُمِعَ لِلْمَرْأَةِ مِنَ الْأَزْوَادِ حَتَّى مَلَأَ ثَوْبُهَا وَقَالَ الذَّهَبِيُّ فَإِنَّا لَمْ نَأْخُذْ مِنْ مَائِكَ شَيْئًا وَلَكِنَّ اللَّهَ سَقَايَا

86. ‘Imran Ibn Hussain رضي الله عنه narrates that during one of the expeditions the Prophet ﷺ and his Companions رضي الله عنهم were hard pressed due to extreme thirst. The Prophet ﷺ directed two of his

Companions ﷺ to a woman who they would find at a certain location with a camel carrying two water skins. The woman was located. They brought her to the Prophet ﷺ. He filled a container with some water from her water skins and supplicated. Next, he poured the water back into the woman's water skins. After that, the water skins were unfastened and he told the Companions ﷺ to fill their water containers. Everyone in the caravan came and filled their pots until no pot remained empty.

‘Imran Ibn Hussain ﷺ further mentions, “Afterwards it appeared to me that the water skins contained even more water than before.” The Prophet ﷺ was indebted and told his Companions ﷺ to give the woman some provisions, which she filled in her robe. Then he told her, ‘You can leave now, and by the way, we did not take any of your water, but rather Allah provided us with water.’ ”

أخرجه البخاري في المناقب 4 / 152.

Bukhari 4/152.

***NOTE:*** Mulla ‘Ali Qari mentions in the commentary of *Kitab Ash-Shifa* that on witnessing this great miracle, kindness and hospitality of the Prophet ﷺ the woman accepted Islam.

وَفِي حَدِيثِ عُمَرَ فِي جَيْشِ الْعُسْرَةِ وَذَكَرَ مَا أَصَابَهُمْ مِنَ الْعَطَشِ حَتَّى إِنَّ الرَّجُلَ لَيَنْحَرُ بَعِيرَهُ فَيَغْصِرُ  
فَرْتُهُ فَيَشْرِبُهُ فَرَعَبَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الدُّعَاءِ فَرَفَعَ يَدَيْهِ فَلَمْ  
يَرْجِعْهُمَا حَتَّى قَالَتْ السَّمَاءُ فَانْسَكَبَتْ فَمَلَأُوا مَا مَعَهُمْ مِنْ آيَةٍ وَلَمْ تُجَاوِزِ الْعَسْكَرَ  
وَعَنْ عُمَرَ بْنِ شُعَيْبٍ أَنَّ أَبَا طَالِبٍ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَدِيفُهُ بِذِي الْمَجَازِ عَطِشْتُ  
وَلَيْسَ عِنْدِي مَاءٌ فَتَنَزَّلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَرَبَ بِقَدَمِهِ الْأَرْضَ فَخَرَجَ الْمَاءُ فَقَالَ اشْرَبْ

87. ‘Umar Ibn Al-Khattab ﷺ narrates about an event when they were going through life-threatening hardships in the expedition of

Tabuk and how they were hard pressed due to extreme thirst. They were suffering from such intense dehydration that there were people who were ready to slaughter their camels in order to squeeze their stomachs and drink its contents. Abu Bakr رضي الله عنه went to the Prophet ﷺ and asked him to supplicate for relief. And so the Prophet ﷺ raised his hands and, before he lowered them, a rain cloud appeared. It rained so much that the Companions رضي الله عنهم filled their pots completely. Then the rain stopped. ‘Umar رضي الله عنه adds, “When we turned and looked around, we noticed that the rain did not reach beyond the gathering of the Companions. ﷺ”

أخرجه البزار والطبراني في الأوسط وقال: ورجال البزار ثقات كما في مجمع الزوائد 6/194، 195 والبيهقي في الدلائل 5/231.

Haythami, Majma’ Az-Zawa’id 6/194 and 195. Bayhaqi, Dala’il 5/231.

88. ‘Amr Ibn Shu’aib رضي الله عنه narrates that once Abu Talib was riding with the Prophet ﷺ. When they reached Dhu'l Ma’jaz (a place near the plains of ‘Arafah), Abu Talib said to the Prophet ﷺ, “I don't have any water with me and I am thirsty.” The Prophet ﷺ dismounted and struck the ground with his feet at which point water gushed forth. And so he beckoned him to drink.”

أخرجه ابن سعد 1/152.

Ibn Sa’d, Tabaqat 1/152







**Miracles Related to the Deceased and Their Talking  
Along with Miracles Related to Suckling Infants Speaking to  
Confirm His Prophethood**

**A**nother group of miracles demonstrated by the Messenger of Allah ﷺ, which are reported widely, is the talking of the dead and newborns. The references to these miracles have been cited in various books of Hadith and Seerah. We shall mention a few instances of these miracles here.

وَرَوَى وَكَيْعٌ رَفَعَهُ عَنْ فَهْدِ بْنِ عَطِيَّةٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِصَبِيٍّ قَدْ شَبَّ لَمْ يَتَكَلَّمْ قَطُّ فَقَالَ مِنْ أَنَا فَقَالَ رَسُولُ اللَّهِ،

وَرَوَى عَنْ مُعْرِضِ بْنِ مُعَقِّبٍ رَأَيْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبًا جِئَ بِصَبِيٍّ يَوْمَ وُلِدَ فَذَكَرَ مِثْلَهُ، وَهُوَ حَدِيثُ مُبَارَكِ الْيَمَامَةِ وَيَعْرِفُ بِحَدِيثِ شَاصُوتهِ اسْمَ زَاوِيهِ وَفِيهِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ (صَدَقْتَ بَارَكَ اللَّهُ فِيكَ) ثُمَّ إِنَّ الْغُلَامَ لَمْ يَتَكَلَّمْ بَعْدَهَا حَتَّى شَبَّ فَكَانَ يُسَمَّى مُبَارَكَ الْيَمَامَةِ،  
وَكَانَتْ هَذِهِ الْقِصَّةُ بِمَكَّةَ فِي حَجَّةِ الْوُدَاعِ،

89. Wak'i Ibn Al-Jarrah narrates about a child who had never spoken a word. However, when he was presented before the Prophet ﷺ and who asked, "Who am I?" The child replied, "The Messenger of Allah."

أخرجه البيهقي في الدلائل 6/ 60.  
Bayhaqi, Dala'il 6/60.

90. Mu'arrid Ibn Muayqib described the amazing incident witnessed in Makkah during the Farewell Pilgrimage. "A newborn baby was brought to the Prophet ﷺ. The Prophet ﷺ asked him, 'Who am I?' The baby replied, 'You are the Messenger of Allah.' Upon which the Prophet ﷺ said, 'You have spoken the truth, may Allah bless you.' Thereafter, it was not until the child grew up, and named Mubarak Al-Yamamah, that he started to speak."

أخرجه البيهقي في الدلائل 6/ 59.  
Bayhaqi, Dala'il 6/59.

وَعَنِ الْحُسَيْنِ أَتَى رَجُلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ لَهُ أَنَّهُ طَرَحَ بُنْيَةً لَهُ فِي وَادِي كَذَا فَانْطَلَقَ مَعَهُ إِلَى الْوَادِي. وَنَادَاهَا بِاسْمِهَا يَا فُلَانَةَ أَجِيبِي بِإِذْنِ اللَّهِ فَخَرَجَتْ وَهِيَ تَقُولُ لَبَيْكَ وَسَعْدَيْكَ فَقَالَ لَهَا إِنَّ أَبَوَيْكَ قَدْ أَسْلَمَا فَإِنْ أَحْبَبْتَ أَنْ أُرَدَّكَ عَلَيْهِمَا قَالَتْ لَا حَاجَةَ لِي فِيهِمَا وَجَدْتُ اللَّهَ خَيْرًا لِي مِنْهُمَا،

91. Hasan Al-Basri narrates the incident of a man who went to the Prophet ﷺ and told him that, "He had left his young daughter to die in a dried up riverbed. The Prophet ﷺ went with the man to the riverbed and called her by her name saying, 'So-and-so, by the permission of Allah answer me.' The girl appeared and replied,

‘Here I am at your service, O Prophet of Allah!’ Immediately he informed her that her parents had converted to Islam and asked if she would like to be returned to them. The little girl replied, ‘I have no need of them, I have found Allah is better for me than them.’ ”

كتاب الشفا بتعريف حقوق المصطفى

الفصل العشرون إحياء الموتى في أحياء الموتى وكلامهم وكلام الصَّيِّبَانِ وَالْمَراضِعِ وَشَهَادَتِهِمْ لَهُ بِالنَّبُوءَةِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ash-Shifa, Section 20.

وَعَنْ أَنَسٍ أَنَّ شَابًّا مِنَ الْأَنْصَارِ تُوفِّيَ وَلَهُ أُمٌّ عَجُوزٌ عَمِيَاءُ فَسَجَّيْنَاهُ وَعَزَّيْنَاهَا فَقَالَتْ مَاتَ ابْنِي قُلْنَا نَعَمْ قَالَتْ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَيَّ هَاجَرْتُ إِلَيْكَ وَإِلَى رَسُولِكَ رَجَاءُ أَنْ تُعِينَنِي عَلَى كُلِّ شِدَّةٍ فَلَا تَحْمِلَنَّ عَلَيَّ هَذِهِ الْمُصِيبَةَ فَمَا بَرَحْنَا أَنْ كَشَفَ الثُّوبَ عَنْ وَجْهِهِ فَطَعِمَ وَطَعَمْنَا

92. Anas Ibn Malik رضي الله عنه narrates, “That there was a blind elderly woman who had migrated with the Prophet ﷺ and married an Ansar. She had a young son who passed away. As the Companions رضي الله عنهم shrouded him and tried to comfort her. She cried out, ‘Has my son passed away?’ The Companions رضي الله عنهم broke the sad news to her and responded, ‘Yes he has.’ The elderly woman stared to implore, ‘O Allah, I migrated for you and Your Messenger ﷺ, trusting you would help me during each affliction, so do not burden me with this affliction!’ ”

Anas says, “We had not even moved from our places as the burial sheet was removed from his face and he came back to life. From then on, he lived for some time and we used to eat with him.”

أخرجه البيهقي في الدلائل 6/ 50.

Bayhaqi, Dala'il 6/50

وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ الْأَنْصَارِيِّ كُنْتُ فِي مَنَ دَفَنَ ثَابِتَ بْنِ قَيْسٍ بْنِ شِمَاسٍ وَكَانَ قَتِيلًا بِالْيَمَامَةِ فَسَمِعْنَاهُ حِينَ أَدْخَلْنَاهُ الْقَبْرَ يَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ، أَبُو بَكْرٍ الصِّدِّيقُ، عُمَرُ الشَّهِيدُ، عَثْمَانُ الْبُرُّ

الرَّحِيمِ فَنَظَرْنَا فَإِذَا هُوَ مَيِّتٌ،

93. ‘Abdullah Ibn ‘Obaid Allah Al-Ansari رضي الله عنه was among those who buried Thabit Ibn Qays رضي الله عنه. As Thabit رضي الله عنه was being lowered into his grave they heard him say, “Mohammed is the Messenger of Allah, Abu Bakr is the truthful one, ‘Umar is the martyr, and ‘Uthman the merciful and pious” We uncovered and looked at him. He was lifeless.”

كتاب الشفا بتعريف حقوق المصطفى

الفصل العشرون إحياء الموتى في إحياء الموتى وكلامهم وكلام الصَّيِّبَانِ وَالْمَرَضِيعِ وَشَهَادَتِهِمْ لَهُ بِالنُّبُوَّةِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ash-Shifa, Section 20.

وَذَكَرَ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ أَنَّ زَيْدَ بْنَ خَارِجَةَ خَرَّ مَيِّتًا فِي بَعْضِ أَرْقَةِ الْمَدِينَةِ فَرَفَعَ وَسَجَّيْ إِذْ سَمِعُوهُ بَيْنَ الْعِشَاءِ وَالنِّسَاءِ يَصْرُخُنَّ حَوْلَهُ يَقُولُ أَنْصِتُوا أَنْصِتُوا فَحَسَرَ عَنْ وَجْهِهِ فَقَالَ مُحَمَّدٌ رَسُولُ اللَّهِ النَّبِيُّ الْأُمِّيَّ وَخَاتِمَ النَّبِيِّينَ كَانَ ذَلِكَ فِي الْكِتَابِ الْأَوَّلِ ثُمَّ قَالَ صَدَقَ صَدَقَ، وَذَكَرَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ ثُمَّ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ثُمَّ عَادَ مَيِّتًا كَمَا كَانَ

94. No'man Ibn Bashir رضي الله عنه narrates that Zaid Ibn Kharijah رضي الله عنه collapsed and died in one of the alleyways of Madinah. Consequently the body was retrieved and shrouded. Between the Maghrib and 'Isha prayers women started to wail close to him. Upon which the Companions رضي الله عنهم overheard him saying, “Silence! Silence!” Out of curiosity, the Companions رضي الله عنهم uncovered his face and he spoke saying, “Mohammed is the Messenger of Allah ﷺ, the Unlettered Prophet and the Seal of Prophets ﷺ. It is like this in the First Book (Al-Lawh Al-Mahfuz).” He then added, “This is the truth, it is the truth!” Then he mentioned Abu Bakr, ‘Umar and ‘Uthman رضي الله عنهم and said, “Peace be upon you O Messenger of Allah, and the mercy of Allah and His blessings ﷺ.” After that, he

returned to the state of death just as he was a little while before.

أخرجه البيهقي في الدلائل 6/56، 57.

Bayhaqi, Dala'il 6/56-57.

**NOTE:** *It is sad that a lifeless body confirmed the prophethood of the Messenger ﷺ but living beings, or many of them at any rate, are acting contrary to his teachings.*





## Miracles Related To the Ill and Injured Healing

There are several reports of marvellous recoveries where many of the sick and wounded were healed with the leave of Allah by means of the blessed Prophet. ﷺ

We will recount a few of those episodes here.

أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُشَرِّفٍ فِيمَا أَجَازَنِيهِ وَقَرَأْتُهُ عَلَى غَيْرِهِ قَالَ حَدَّثَنَا أَبُو إِسْحَاقَ الْحَبَالُ حَدَّثَنَا أَبُو مُحَمَّدٍ بْنُ النَّحَّاسِ حَدَّثَنَا أَبُو الْوَرْدِ عَنْ الْبَرْقِيِّ عَنْ ابْنِ هِشَامٍ عَنْ زَيْدِ الْبَكَّائِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ حَدَّثَنَا ابْنُ شِهَابٍ وَعَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ وَجَمَاعَةٌ ذَكَرَهُمْ بِقَضِيَّةٍ أُخِذَ بِطُولِهَا قَالَ وَقَالُوا قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَنَاقِلُنِي السَّهْمَ لَا نَصْلَ لَهُ فَيَقُولُ ارْمِ بِهِ وَقَدْ رَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ عَنْ قَوْسِهِ حَتَّى انْدَقَتْ وَأَصِيبَ يَوْمِئِذٍ عَنْ قَتَادَةَ يَعْنِي ابْنَ الثُّعْمَانِ حَتَّى وَقَعَتْ عَلَى وَجْنَتِهِ فَرَدَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَتْ أَحْسَنَ عَيْنِيهِ

وَرَوَى قِصَّةَ قَتَادَةَ عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ وَبَرِيدُ بْنُ عِيَّاضٍ عَنْ عُمَرَ بْنِ قَتَادَةَ وَرَوَاهَا أَبُو سَعِيدٍ الْخُدْرِيُّ عَنْ قَتَادَةَ وَبَصَقَ عَلَى أَثَرِ سَهْمٍ فِي وَجْهِ أَبِي قَتَادَةَ فِي يَوْمٍ ذِي قَرْدٍ قَالَ فَمَا ضَرَبَ عَلَيَّ وَلَا



95. Sa'ad Ibn Abi Waqqas رضي الله عنه narrates that, “The Prophet ﷺ gave him arrows that did not have any arrowheads on them. The Prophet ﷺ instructed me to shoot with them which I did. To my amazement, the arrows glided striking their marks. The Messenger of Allah ﷺ also fired with his own bow until finally it broke. At that point, during the encounter, Qatadah Ibn No'man رضي الله عنه sustained a severe eye injury that caused his eyeball to dislodge from its socket and it fell down onto his cheek. The Messenger of Allah ﷺ put the eyeball back in its socket. Afterward it became his best eye.”

أخرجه ابن إسحاق والبيهقي وابن عساكر كما في الخصائص 1/ 215، والترمذي في المناقب 314.  
أخرجه الطبراني وأبو يعلى كما في المجمع 8/ 297 وقال: وفي إسناده الطبراني من لم أعرفه وفي إسناده أبي يعلى يحيى بن عبد الحميد الحماني وهو ضعيف.

Bayhaqi, Khasa'is 1/215. Tirmizi 314. Haythami, Majma' Az-Zawa'id 8/297.

96. Abu Sa'eed Al-Khudri رضي الله عنه narrates, “That during the expedition of Yawm Dhi-Qarad, Abu Qatadah رضي الله عنه was struck in the face by an arrow. Allah's Messenger ﷺ placed some of his saliva on the wound caused by the arrow. Abu Qatadah رضي الله عنه says, 'I felt no pain afterwards, nor did the wound get infected.' ”

أخرجه البيهقي كما في الخصائص 10/ 250.

Bayhaqi, Khasa'is 10/250.

وَرَوَى النَّسَائِيُّ عَنْ عُثْمَانَ بْنِ حُنَيْفٍ أَنَّ أَعْمَى قَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَكْشِفَ لِي عَنْ بَصَرِي قَالَ فَانْطَلَقَ فَتَوَضَّأَ ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ قُلَّ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ يَا مُحَمَّدُ نَبِيَّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى رَبِّكَ أَنْ يَكْشِفَ عَنْ بَصَرِي اللَّهُمَّ شَفِّعْهُ فِيَّ قَالَ فَرَجَعُ وَقَدْ كَشَفَ اللَّهُ عَنْ بَصَرِهِ،

97. 'Uthman Ibn 'Hunaif رضي الله عنه narrates, “A blind man came to the

Prophet ﷺ and said, ‘O Messenger of Allah supplicate for me, so that my eyesight is restored!’ ”

The Prophet ﷺ instructed him, “Go and make wudhu, then offer two rak’ah of prayer and say, ‘O Allah, I implore You, and I turn to You by Prophet Mohammed ﷺ, the Prophet of Mercy. O Mohammed ﷺ, I turn to your Lord to remove the covering from my eyes. O Allah let him intercede in this for me.’ He went and did as instructed. When he returned, we saw that Allah had restored his eyesight.”

أخرجه أحمد 4/ 138، والترمذي في الدعوات 5/ 229، وابن ماجه في الإقامة 1/ 441 والحاكم في صلاة التطوع 1/ 313، وقال الترمذي حسن صحيح غريب وقال ابن ماجه قال أبو إسحاق حديث صحيح وقال الحاكم صحيح على شرط الشيخين والنسائي في عمل اليوم والليلة ص/ 204، 205.

Ahmad, Musnad 4/138. Tirmidhi 5:229. Ibn Majah 1:441. Hakim, Mustadrak 1/313. Nasai 204–205.

وَرُوِيَ أَنَّ ابْنَ مَلَاعِبِ الْأَسِنَّةِ أَصَابَهُ اسْتِسْقَاءٌ فَبَعَثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ بِيَدِهِ حُثُوءَةً مِنَ الْأَرْضِ فَتَفَلَ عَلَيْهَا ثُمَّ أَعْطَاهَا رَسُولُهُ فَأَخَذَهَا مُتَعَجِّبًا يَرَى أَنَّ قَدْ هُزِيَ بِهِ فَأَتَاهُ بِهَا وَهُوَ عَلَى الشِّفَا فَشَرِبَهَا فَشَفَاهُ اللَّهُ،

98. The son of Mula’ib ﷺ suffered from Cyclic Edema (A harmful disorder causing excessive retention of water in tissues and organs resulting in periodic swelling), and dispatched a messenger to inform the Prophet ﷺ of his son’s condition. The Prophet ﷺ took a handful of soil from the ground blew some of his saliva on it and gave it to Mula’ib’s courier. The courier was amazed and he took it reluctantly fearing that people would laugh at him. He returned to Mula’ib’s son who was on the brink of death and gave it to him. He consumed it and Allah cured him.

ذكره الواقدي في المغازي 1/ 350، وأبو نعيم في الدلائل ص/ 512.

وَذَكَرَ الْعَقِيلِيُّ عَنْ حَبِيبِ بْنِ فُذَيْكٍ وَيُقَالُ فُزَيْكٌ أَنَّ أَبَاهُ ابْيَضَّتْ عَيْنَاهُ فَكَانَ لَا يُبْصِرُ بِهَمَّا شَيْئًا فَنَفَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ فَأَبْصَرَ فَرَأَيْتُهُ يُدْخِلُ الْحَيْطَ فِي الْإِبْرَةِ وَهُوَ ابْنُ ثَمَانِينَ،

99. Habib Ibn Fudaik رضي الله عنه narrates, “That his father’s eyes became so white that he lost his eyesight. He could no longer see. Hardly had the Messenger of Allah ﷺ applied saliva to the eyes of Habib’s father when his vision got restored instantaneously. He was even seen threading a needle at the age of eighty!”

أخرجه البيهقي في الدلائل 6/ 173.

Bayhaqi, Dala'il 6/173.

وَرَمِي كُثْلُومُ بْنُ الْخُصْبَيْنِ يَوْمَ أُحُدٍ فِي نَحْرِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ فَبَرَأَ وَتَقَلَّ عَلَى شَجَةِ عَبْدِ اللَّهِ بْنِ أُتَيْسٍ فَلَمْ تُمُدَّ،  
وَتَقَلَّ فِي عَيْنِي عَلِيٌّ يَوْمَ خَيْبَرَ وَكَانَ رَمْدًا فَأَصْبَحَ بَارِئًا  
وَنَفَثَ عَلَى صُرْبَةٍ بِسَاقِ سَلَمَةَ ابْنِ الْأَكْوَعِ يَوْمَ خَيْبَرَ فَبَرَّتْ  
وَفِي رَجُلٍ زَيْدٍ بِنِ مَعَاذٍ حِينَ أَصَابَهَا السَّيْفُ، إِلَى الْكَعْبِ حِينَ قَتَلَ ابْنُ الْأَشْرَفِ فَبَرَّتْ  
وَعَلَى سَاقِ عَلِيٍّ بِنِ الْحَكَمِ يَوْمَ الْخُنْدَقِ إِذْ انْكَسَرَتْ فَبَرَّتْ مَكَانَهُ وَمَا نَزَلَ عَنْ فَرَسِهِ  
وَاشْتَكَى عَلِيٌّ بِنِ أَبِي طَالِبٍ فَجَعَلَ يَدْعُو فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ اشْفِهِ أَوْ عَافِهِ ثُمَّ صُرْبُهُ  
بِرَجْلِهِ فَمَا اشْتَكَى ذَلِكَ الْوَجعَ بَعْدَ  
وَقَطَعَ أَبُو جَهْلٍ يَوْمَ بَدْرٍ يَدَ مُعَوِذِ بْنِ عَفْرَاءَ فَجَاءَ بِحِمْلٍ يَدُهُ فَبَصَقَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَلْصَقَهَا فَلَصِقَتْ،  
وَمِنْ رَوَاتِهِ أَيْضًا أَنَّ حَبِيبَ بْنَ يَسَافَ أَصِيبَ يَوْمَ بَدْرٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصُرْبَةٍ عَلَى  
عَاتِقِهِ حَتَّى مَالَ شِقُّهُ فَرَدَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَفَثَ عَلَيْهِ حَتَّى صَحَّ،

100. During the expedition of Uhud, an arrow had struck Kulthum Ibn Hussain رضي الله عنه in his chest. The Messenger ﷺ applied saliva to the injury. It healed immediately.

101. ‘Abdullah Ibn Unais رضي الله عنه was also among those who were injured during an encounter and sustained a wound to his head. Once again the Prophet ﷺ applied saliva on the wound. And it did not get infected.

أخرجه الطبراني كما في المجمع 8/ 298، وقال الهيثمي: وفيه عبد العزيز بن عمران وهو ضعيف.  
Haythami, Majma’ Az-Zawa’id 8/298.

102. During the expedition of Khaibar, ‘Ali’s رضي الله عنه eyes became very painful. The Prophet ﷺ applied saliva on them and his eyes immediately healed.

أخرجه البخاري في الفضائل 5/ 16، ومسلم في الصحيح 4/ 1871.  
Bukhari 5/16. Muslim 4/1871.

103. Salamah Ibn Al-Akwa’a رضي الله عنه sustained a wound to his thigh during a battle and a similar miracle occurred whereby he too immediately healed.

أخرجه البخاري 5/ 110، وأبو داود في الطب 4/ 219.  
Bukhari 5/110. Abu Dawood 4/219.

104. A similar incident occurred with Zayd Ibn Mua’dh رضي الله عنه who sustained a sword wound to his leg. He also healed with the application of the Prophet’s ﷺ saliva.

انظر القصة في الدلائل للبيهقي 3/ 192 – 199، والواقدي في المغازي 1/ 187 – 193.  
Bayhaqi, Dala’il 3/192. Waqidī, Al-Maghazī 1/187-193.

105. In the expedition of the Trench, ‘Ali Ibn Al-Hakam رضي الله عنه

suffered a wound to his leg and it was fractured. The Noble Messenger ﷺ applied his blessed saliva to it. At that very moment it healed itself so perfectly, that ‘Ali Ibn Al- Hakam ؓ did not even need to dismount from his horse.”

أبو القاسم البغوي في معجمه.

كتاب الشفا بتعريف حقوق المصطفى

الفصل الحادي والعشرون ابراء المرضى وذوي العاهات

Baghawī, Mu‘jam. Ash-Shifā, Section 21.

106. On one occasion, ‘Ali ؓ was in intense pain and agony. Out of distress, he began to supplicate to Allah. The Prophet ﷺ overheard him and said, “O Allah, grant him recovery!” Then he nudged him with his foot and at once, he healed. Thereafter he never experienced that illness again.

أخرجه البيهقي في الدلائل 6/ 179.

Bayhaqi, Dala’il 6:179.

107. It was during the expedition of Badr that Abu Jahl severed the hand of Mu’awwidh Ibn ‘Afra. ؓ Mu'awwidh went to the Prophet ﷺ carrying his severed hand. The Prophet ﷺ applied saliva to it and joined the two limbs together. Miraculously his hand fused to his arm.

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Ash-Shifā, Section 21.

108. It was during the same battle that Khubaib Ibn Yasaf ؓ was severely struck on the neck to the degree that half of it separated from his body. The Messenger of Allah ﷺ applied saliva to the wound and it immediately healed.

أخرجه البيهقي في الدلائل 6/ 178.

Bayhaqi, Dala'il 6:178.

وَأَتَتْهُ امْرَأَةٌ مِنْ خَنْعَمٍ مَعَهَا صَبِيٌّ بِهِ بَلَاءٌ لَا يَتَكَلَّمُ فَأَتَى بِمَاءٍ فَمَضْمَضَ فَاهُ وَغَسَلَ يَدَيْهِ ثُمَّ أَعْطَاهَا إِيَّاهُ وَأَمَرَهَا بِسُقْيِهِ وَمَسَّهُ بِهِ فَبَرَأَ الْغَلَامُ وَعَقَلَ عَقْلاً يُفْضِلُ عُقُولَ النَّاسِ

109. A woman from the tribe of Khat'am had a child who was dumb. She came to the Prophet ﷺ to inform him about his condition. Some water was brought to the Prophet ﷺ with which he rinsed his mouth and washed his hands. Then he gave the water to the mother and told her to wash the child and wipe him with it. The mother did as the Prophet ﷺ, had instructed. As a result, the child was cured. Moreover, he developed intelligence that exceeded the intelligence of most people.

أخرجه أبو نعيم في الدلائل 2/ 464، وابن أبي شيبة في المصنف 11/ 492.

Abu Nu'aym, Dala'il 2/464. Ibn Abi Shaybah, Musannaf 11/492.

وَعَنِ ابْنِ عَبَّاسٍ جَاءَتْ امْرَأَةٌ بِابْنٍ لَهَا بِهِ جُنُونٌ فَمَسَحَ صَدْرَهُ فَنَعَّ نَعَةً فَخَرَجَ مِنْ جَوْفِهِ مِثْلُ الْجُرْوِ الْأَسْوَدِ فَشَفِي،  
وَانْكَفَأَتِ الْقِدْرُ عَلَى ذِرَاعِ مُحَمَّدٍ بْنِ حَاطِبٍ وَهُوَ طِفْلٌ فَمَسَحَ عَلَيْهِ وَدَعَا لَهُ وَتَفَلَّ فِيهِ فَبَرَأَ لَحِينَهُ  
وَكَانَتْ فِي كَفِّ شَرْحِبِيلِ الْجَعْفِيِّ سَلْعَةٌ تَمْنَعُهُ الْقَبْضَ عَلَى السِّيفِ وَعَنَانُ الدَّابَةِ فَشَكَاهَا لِلنَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَمَا زَالَ يَطْحَنُهَا بِكَفِّهِ حَتَّى رَفَعَهَا وَمَ يَبْقَ لَهَا أَنْثَرُ  
وَسَأَلَتْهُ جَارِيَةٌ طَعَامًا وَهُوَ يَأْكُلُ فَنَآوَلَهَا مِنْ بَيْنِ يَدَيْهِ وَكَانَتْ قَلِيلَةً الْحَيَاءِ فَقَالَتْ إِنَّمَا أُرِيدُ مِنَ الَّذِي فِي  
فِيكَ فَنَآوَلَهَا مَا فِي فِيهِ، وَمَ يَكُنْ يُسْأَلُ شَيْئًا فَيَمْنَعُهُ فَلَمَّا اسْتَقَرَّ فِي جَوْفِهَا أُلْقِيَ عَلَيْهَا مِنَ الْحَيَاءِ مَا لَمْ  
تَكُنْ امْرَأَةً بِالْمَدِينَةِ أَشَدَّ حَيَاءً مِنْهَا.

110. There was a woman who brought her insane son to the Prophet ﷺ. The Prophet ﷺ massaged the boy's chest upon which the child vomited something that resembled a black pup and

immediately healed.

أخرجه البيهقي في الدلائل 6/ 187

Bayhaqi, Dala'il 6/187.

111. Once a child named Mohammed Ibn Al-Hatib was scalded by boiling water and his whole arm was burnt. The Noble Messenger ﷺ supplicated for his recovery, stroking the arm and spreading his saliva over it. Instantaneously he healed.

أخرجه البيهقي في الدلائل 6/ 174، والنسائي في عمل اليوم والليلة ص/ 77، 295، 296 وفي السنن الكبرى في الطب كما في تحفة الإشراف 8/ 355

Bayhaqi, Dala'il 6/174. Nasai 77, 295-296. Sunan Al-Kubra 8/355.

112. Shurahbil Al-Ju'fi ؓ had a tumor in his hand that prevented him from gripping a sword or holding the reins of his mount. He went to the Prophet ﷺ and complained about it. The Prophet ﷺ pressed the tumor with his hand until it disappeared. No trace of the tumor was left and his hand became normal.

كتاب الشفا بتعريف حقوق المصطفى

الفصل الحادي والعشرون ابراء المرضى وذوي العاهات

Ash-Shifa, Section 21.

113. Once an unbashful woman asked the Prophet ﷺ for some food while he was eating. He never refused anyone anything. Therefore, he gave her what was in front of him. The woman persisted and said, "No! I want the food that is in your mouth!" So he gave her what was in his mouth and she ate the morsel of food. Following that incident, she became the most modest and bashful woman in Madinah.

أخرجه الطبراني في الكبير 8/ 236، 275 قال الهيثمي في المجمع عن الحديث الأول إسناده ضعيف 9/ 21، وعن الحديث الثاني 8/ 312، وفيه علي بن يزيد الألهاني وهو ضعيف.

Tabarani, Al-Kabir 8/236, 275. Haythami, Majma' Az-Zawa'id 9/21 and 8/312.







## Manifestations of Miracles On Account Of the Prophet's ﷺ Supplications

**T**here are numerous narrations that speak of the wonders manifested as a result of the supplications of the Prophet ﷺ. The miracles listed below are simply a glimpse of numerous occasions that exhibited these occurrences.

Likewise, we learn from many of the Companions ﷺ that the supplication of the Prophet ﷺ were always answered and when he supplicated for someone, His prayers blessed not only the recipient but his generations as well. The Messenger of Allah ﷺ supplicated for many distinguished Companions ﷺ for specific purposes.

أخرجه أحمد عن ابن حذيفة عن حذيفة كما في المجمع 268 /8.

Haythami, Majma' Az-Zawa'id 8/268.

حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَتْ أُمِّي يَا رَسُولَ اللَّهِ خَادِمُكَ أَنَسٌ أَدْعُ اللَّهَ لَهُ  
 قَالَ اللَّهُمَّ أَكْثَرُ مَا لَهُ وَوَلَدُهُ وَبَارِكْ لَهُ فِيمَا آتَيْتَهُ، وَمِنْ رِوَايَةِ عِكْرِمَةَ قَالَ أَنَسُ فَوَ اللَّهِ إِنَّ مَالِي لَكَثِيرٌ وَإِنْ  
 وَلَدِي وَوَلَدٌ وَلَدِي لِيُعَادُونَ الْيَوْمَ عَلَى خَوِّ الْمِائَةِ  
 وَفِي رِوَايَةٍ فَمَا أَعْلَمُ أَحَدًا أَصَابَ مِنْ رَخَاءِ الْعَيْشِ مَا أَصَبْتُ وَلَقَدْ دَفَنْتُ بَيْدَيَّ هَاتَيْنِ مِائَةً مِنْ وَلَدِي لَا  
 أَقُولُ سِقْطًا وَلَا وَلَدَ وَلَدٍ

114. Anas رضي الله عنه narrates that, “Once my mother went to the Prophet ﷺ and said, ‘Can you please make a special supplication for your servant Anas.’ The Prophet ﷺ supplicated saying, ‘O Allah grant increase to his wealth and offspring and bless what you confer to him.’ ” After the supplication of Allah’s Messenger ﷺ, Ikrima recounts that Anas رضي الله عنه would proudly say, “By Allah, I have an abundance of wealth and I have nearly one hundred children and grandchildren.” It has also been reported that he would say, “I am not aware of anyone wealthier than me. I have buried with my own hands a hundred of my offspring, and this count does not include miscarriages or grandchildren.”

أخرجه البخاري في الدعوات باب دعوة النبي - صلى الله عليه وسلم - لخادمه بطول عمره وبكثرة ماله، 63/ 8، ومسلم في الفضائل 4/ 128، والبيهقي في الدلائل 6/ 194 وأحمد في مسنده 3/ 108، 188، 248، والترمذي في المناقب في مناقب أنس بن مالك.

أسنده المصنف من طريق البخاري وأخرجه مسلم أيضًا رواية عكرمة عنه رواية وما أعلم أحدًا أصاب من رخاء العيش الحديث البيهقي.

Bukhari 8/63. Muslim 4/128. Bayhaqi, Dala'il 6/194. Ahmad, Musnad 3/188, 248. Tirmidhi.

وَمِنْهُ دَعَاؤُهُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ بِالْبَرَكَةِ قَالَ عَبْدُ الرَّحْمَنِ فَلَوْ رَفَعْتُ حَجْرًا لَرَجَوْتُ أَنْ أُصِيبَ تَحْتَهُ  
 ذَهَبًا وَفَتَحَ اللَّهُ عَلَيْهِ وَمَاتَ فَحُفِرَ الدَّهَبُ مِنْ تَرَكَّتِهِ بِالْفُؤُسِ حَتَّى مَجَلَّتْ فِيهِ الْأَيْدِي وَأَخَذَتْ كُلُّ رُجُوحَةٍ  
 ثَمَانِينَ أَلْفًا وَكُنَّ أَرْبَعًا وَقِيلَ مِائَةُ أَلْفٍ وَأَوْصَى بِخَمْسِينَ أَلْفًا بَعْدَ صَدَقَاتِهِ الْفَاشِيَةِ فِي حَيَاتِهِ وَعَوَارِفِهِ  
 الْعَظِيمَةِ أَعْتَقَ يَوْمًا ثَلَاثِينَ عَبْدًا وَتَصَدَّقَ مَرَّةً بَعِيرٍ فِيهَا سَبْعُمِائَةٍ بَعِيرٍ وَرَدَّتْ عَلَيْهِ تَحْمِلُ مِنْ كُلِّ شَيْءٍ

فَتَصَدَّقَ بِهَا وَمَا عَلَيْهَا وَبِأَفْتَانِهَا وَأَخْلَاسِهَا

115. Once the Prophet ﷺ supplicated for ‘Abdur Rahman Ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ. He said that because of the supplication of the Messenger ﷺ “If I lifted a stone, I would anticipate finding gold under it.” Allah had conferred upon him a lot of abundance due to the supplication of the Prophet ﷺ

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Ash-Shifa, Section 22.

When ‘Abdur Rahman Ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ died, there was left by him a mound of gold that had to be excavated. People’s hands became blistered while moving it. He had four wives and gave each of them eighty thousand dinars. (As a bequest due to inheritance rulings) Some reports mention that the amount was a hundred thousand dinars each.

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Ash-Shifa, Section 22.

116. Abdur Rahman Ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ was well known for his generosity and donated an additional fifty thousand dinars after his regular contribution. He had been charitable throughout his life and it was customary for him to free thirty people a day from captivity. There was a time when his generosity included a donation of a fully loaded caravan that had seven hundred camels with all types of merchandise. Everything was donated in the name of Allah including the saddles and saddlecloths.

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وَلِسَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنْ يُجِيبَ اللَّهُ دَعْوَتَهُ فَمَا دَعَا عَلَى أَحَدٍ إِلَّا اسْتُجِيبَ لَهُ،  
وَدَعَا لِعَزِّ الْإِسْلَامِ بِعُمَرَ رَضِيَ اللَّهُ عَنْهُ أَوْ بِأَبِي جَهْلٍ فَاسْتُجِيبَ لَهُ فِي عُمَرَ، وَقَالَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ  
عَنْهُ مَا زِلْنَا أَعَزَّةً مِنْذُ أَسْلَمَ عُمَرُ

117. Once the Prophet ﷺ asked Allah to answer the supplications of Sa'd Ibn Abi Waqqas. ﷺ Afterward, whenever he supplicated his supplications were answered.

أخرجه البيهقي في الدلائل 6/ 189، والترمذي 5/ 313 في المناقب.

Bayhaqi, Dala'il 6/189. Tirmidhi 5/313.

118. In another instance, the Prophet ﷺ supplicated to Allah saying, "O Allah, strengthen Islam through either 'Umar i.e 'Umar Ibn Al-Khattab or 'Umar Ibn Hisham." 'Umar Ibn Al-Khattab was the one blessed by this supplication and embraced Islam.

Thereafter 'Abdullah Ibn Mas'ud ﷺ would say, "We became more prominent from the time 'Umar ﷺ became a Muslim."

رواه الامام أحمد والترمذي في جامعة وغيرهما عن ابن عمر به مرفوعا ولفظه «اللهم أيد الاسلام باحد هذين الرجلين اليك بأبي

جهل او بعمر بن الخطاب» وصححه ابن حبان والحاكم في مستدركه عن ابن عباس «اللهم أعز الاسلام بعمر بن الخطاب

خاصة» وقال انه صحيح على شرط الشيخين ولم يخرجاه

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Narrators of Ahmad and Tirmidhi. Ash-Shifa, Section 22.

وَأَصَابَ النَّاسَ فِي بَعْضِ مَغَازِيهِ عَطَشٌ فَسَأَلَهُ عُمَرُ الدُّعَاءَ فَدَعَا فَجَاءَتْ سَحَابَةٌ فَسَقَتَهُمْ حَاجَتَهُمْ ثُمَّ  
أَقْلَعَتْ وَدَعَا فِي الْاِسْتِسْقَاءِ فَسَقُوا ثُمَّ شَكُّوا إِلَيْهِ الْمَطَرُ فَدَعَا فَصَحُّوا

119. On one occasion, the Companions ﷺ went out on an expedition and were hard pressed due to extreme thirst. Thus, ‘Umar ﷺ went to the Prophet ﷺ and asked him to supplicate. The Prophet ﷺ supplicated. A raincloud approached and provided them with water, then went away.

رواه الشيخان عن أنس.

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Bukhari and Muslim. Ash-Shifa, Section 22.

120. On another occasion during a period of drought, the Prophet ﷺ prayed for rain. It rained so much that they asked him to supplicate for its termination whereupon it ceased.

رواه البيهقي عنه.

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Bayhaqi. Ash-Shifa, Section 22.

وَقَالَ لِأَبِي قَتَادَةَ أَفْلَحَ وَجْهَكَ اللَّهُمَّ بَارِكْ لَهُ فِي شَعْرِهِ وَبَشَرِهِ فَمَاتَ وَهُوَ ابْنُ سَبْعِينَ سَنَةً وَكَانَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً،  
وَقَالَ لِلنَّابِغَةِ لَا يَفْضُضُ اللَّهُ فَاكَ فَمَا سَقَطَتْ لَهُ سِنَّ وَفِي رِوَايَةٍ فَكَانَ أَحْسَنَ النَّاسِ ثَغْرًا إِذَا سَقَطَتْ لَهُ سِنَّ نَبَتَ لَهُ أُخْرَى وَعَاشَ عَشْرِينَ وَمِائَةً وَقِيلَ أَكْثَرَ مِنْ هَذَا،  
وَدَعَا لِابْنِ عَبَّاسٍ اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّوِيلَ فَسَمِيَ بَعْدَ الْحَبَرِ. وَتَرَجَّحَانَ الْقُرْآنِ،  
وَدَعَا لِعَبْدِ اللَّهِ بْنِ جَعْفَرٍ بِالْبَرَكَةِ فِي صَفْقَةِ يَمِينِهِ فَمَا اشْتَرَى شَيْئًا إِلَّا رَيْحَ فِيهِ،

121. The Prophet ﷺ supplicated for Abu Qatada ﷺ saying, “May your face prosper! O Allah, place blessing in his hair and skin.” Abu Qatada ﷺ died at the age of seventy but looked no older than fifteen.

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122. Qays Ibn ‘Abdullah (An-Nabigah) lived till the age of one hundred and twenty. The Prophet ﷺ supplicated for him saying, “May Allah not make you tooth less.” As a result, none of his teeth fell out.

Another narration mentions that because of the supplication of the Prophet ﷺ he had the most beautiful teeth. Moreover, whenever a tooth fell out, another one would grow in its place.

رواه البيهقي وابن ماجة عن النابغة

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Bayhaqi. Ibn Majah. Ash-Shifa, Section 22.

123. The Prophet ﷺ supplicated for Ibn ‘Abbas رضي الله عنه, “O Allah, give him the knowledge of religion and teach him its interpretation.” Thereafter he was known as Al Habr – the learned scholar and interpreter of the Qur’an.

رواه الشيخان

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Narrators of Bukhari and Muslim. Ash-Shifa, Section 22.

124. ‘Abdullah Ibn Ja’far رضي الله عنه was also blessed by the supplication of the Prophet ﷺ. The Prophet ﷺ supplicated for his hands to be blessed in business transactions. As a result, every transaction he made always yielded profit.

رواه البيهقي عن عمرو بن حريث رضي الله تعالى عنه.

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وَدَعَا لِلْمِقْدَادِ بِالْبَرَكَةِ فَكَانَتْ عِنْدَهُ غُرَارٌ مِنَ الْمَالِ وَدَعَا بِمِثْلِهِ لِعُرْوَةَ بْنِ أَبِي الْجَعْدِ فَقَالَ فَلَقَدْ كُنْتُ أَقُومُ بِالْكُنَاسَةِ فَمَا أَرْجِعُ حَتَّى أَرْبِحَ أَرْبَعِينَ أَلْفًا، وَقَالَ الْبُخَارِيُّ فِي حَدِيثِهِ فَكَانَ لَوْ اشْتَرَى الثَّرَابَ رِبْحٌ فِيهِ،

وَرُويَ مِثْلُ هَذَا لِعُرْقَدَةَ أَيْضًا وَنَدَّتْ لَهُ نَاقَةٌ فَدَعَا فَجَاءَهُ بِهَا إِعْصَارُ رِيحٍ حَتَّى رَدَّهَا عَلَيْهِ، وَدَعَا لِأُمِّ أَبِي هُرَيْرَةَ فَأَسْلَمَتْ،

وَدَعَا لِعَلِيٍّ أَنْ يُكْفِيَ الْحَرَّ وَالْقُرَّ فَكَانَ يَلْبَسُ فِي الشِّتَاءِ ثِيَابَ الصَّيْفِ وَفِي الصَّيْفِ ثِيَابَ الشِّتَاءِ وَلَا يُصِيبُهُ حَرٌّ وَلَا بَرْدٌ،

وَدَعَا اللَّهُ لِفَاطِمَةَ ابْنَتِهِ أَنْ لَا يُجِيعَهَا قَالَتْ فَمَا جُعْتُ بَعْدُ

وَسَأَلَهُ الطُّفَيْلُ بْنُ عَمْرٍو آيَةَ لِقَوْمِهِ فَقَالَ اللَّهُمَّ نَوِّرْ لَهُ فَسَطَعَ لَهُ نَوْرٌ بَيْنَ عَيْنَيْهِ فَقَالَ يَا رَبِّ أَخَافُ أَنْ يَقُولُوا مِثْلَةَ فَتَحَوَّلَ إِلَى طَرَفِ سَوْطِهِ فَكَانَ يَضِي فِي اللَّيْلَةِ الْمُظْلِمَةِ فَسَمِيَ ذَا النُّورِ،

125. Miqdad Ibn Aswad رضي الله عنه was another recipient blessed through the supplication of the Prophet ﷺ and he used to own sacks of riches.

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Ash-Shifa, Section 22.

126. ‘Urwa Ibn Abi Ja’ad رضي الله عنه was blessed by a similar supplication. He says, “I lived in Kunasa (Kufa), and whenever I returned home, I made a profit of forty thousand dinars.” Imam Bukhari adds, “If ‘Urwa had acquired dust in his hands, he would still have made a profit on it.”

رواه البخاري، ورواية أنه كان يقوم بالكناسة أخرجها أحمد

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Bukhari. Ash-Shifa, Section 22.



127. Gharqadah عليه السلام owned camels. On one occasion one of his she-camels escaped. The Prophet ﷺ beckoned it. Then which a strong wind blew and forced her to return.

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 Ash-Shifa, Section 22.

128. Abu Hurairah's عليه السلام mother embraced Islam through the supplication of the Prophet ﷺ.

رواه مسلم فدعاها للاسلام يوما فأسمعته ما يكره في حق النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فجاء الى النبي وشكا اليه ذلك فدعا لها فأسلمت

واسمها أميمة بنت صبيح وقيل بنت صفيح وقيل اسمها ميمونة وكان ابنها أبو هريرة رضي الله عنه حريصا على إسلامها  
 Muslim.

Her name was Umaymah Bint Sabih or Bint Safih. Some say her name was Maymunah.

129. The Prophet ﷺ supplicated for 'Ali عليه السلام that he be sheltered from the heat and cold. In the summer, he was able to wear the clothes of winter and in winter the clothes of summer. Neither heat nor cold affected him.

رواه ابن ماجه والبيهقي  
 كتاب الشفا بتعريف حقوق المصطفى  
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 Ibn Majah. Bayhaqi. Ash-Shifa, Section 22.

130. The Prophet ﷺ supplicated for his daughter Fatima عليها السلام, asking Allah that she should never experience the pains of hunger. Fatima would say afterwards, "Following that supplication I never went hungry."

رواه البيهقي عن عمران بن حصين رضي الله تعالى عنه.

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Bayhaqi. Ash-Shifa, Section 22.

131. At-Tufayl Ibn ‘Amr عليه السلام embraced Islam and asked the Prophet ﷺ for a sign to take to his people. Therefore, the Prophet ﷺ supplicated, “O Allah, illuminate him.” At which a light stemmed between his eyes. At-Tufayl Ibn ‘Amr, عليه السلام seeing the light shooting out the Glabella (the space between his eyes), he pleaded to Allah and said, “I am petrified that my people would say it is a form of punishment.” So the light was transferred by Allah to the tip of his staff, and on a dark night it would give him light. Because of this At-Tufayl عليه السلام was referred to as Dhun Noor– the Carrier of Light.

رواه ابن إسحاق بلا سند والبيهقي عنه وابن جرير من طريق الكلبي  
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Ibn Ishaq. Bayhaqi. Ash-Shifa, Section 22.





**Miracles Related To Things That Transformed  
By Way Of Touch and Proximity of the Prophet ﷺ**

**T**here are numerous narrations that speak of the wonders manifested right from the moment the Prophet ﷺ was born. Many things prospered because of the proximity of the Prophet ﷺ to them. Amongst them are those that were witnessed by Halima, the foster mother of the Prophet ﷺ and have been recorded in the books of Hadith and Seerah. For instance,

- Her breast milk had been insufficient to satisfy her own infant but when she began to breastfeed the Prophet ﷺ, she felt a surge of milk and after that, there was always adequate milk for both him and her own child.
- Once while on her journey to Makkah, the donkey she was

riding became lame and walked very slowly, but as she carried her blessed foster child back to her home in the desert, the donkey became the swiftest of her donkeys.

- Vegetation was sparse because of a drought, but Halima's sheep would wander off and always return well fed and yielded an abundant supply of milk. Her friends were so amazed that they asked Halima if she had purchased a new donkey, they would also send their sheep to follow hers to graze, but their sheep always returned to them in the same original condition.

كتاب الشفا بتعريف حقوق المصطفى

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Ash-Shifa, Section 23.

In this section, we will highlight a few examples from among the Prophet's ﷺ miracles that relate to things that transformed by way of his touch and/or proximity.

حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَهْلَ الْمَدِينَةِ فَرَعُوا مَرَّةً فَرَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لِأَبِي طَلْحَةَ كَانَ يَقْطِفُ أَوْ بِهِ قِطَافٌ وَقَالَ غَيْرُهُ يَبْطَأُ فَلَمَّا رَجَعَ قَالَ وَجَدْنَا فَرَسَكَ بَحْرًا فَكَانَ بَعْدُ لَا يُجَارَى

132. Anas Ibn Malik رضي الله عنه narrates that once the residents of Madinah were in a state of fear. So the Messenger ﷺ rode out of the city on a horse belonging to Abu Talha رضي الله عنه to scout the borders of the city. Abu Talha's رضي الله عنه horse was very sluggish and slow. However, when he returned the Prophet ﷺ told Abu Talha, “We found your horse to be like the rapids of the river.” i.e. very fast.

After that ride, the horse of Abu Talha رضي الله عنه was never outpaced.

كما في حديث الشيخين.

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Bukhari. Muslim. Ash-Shifa, Section 23.

وَنَحَسَ جَمَلُ جَابِرٍ وَكَانَ قَدْ أَعْيَا فَنَشَطَ حَتَّى كَانَ مَا يَمْلِكُ زِمَامَهُ  
وَرَكِبَ حِمَارًا فَطُوفًا لِسَعْدِ بْنِ عَبَادَةَ فَرَدَّهُ هِمْلًا جَا لَا يُسَايِرُ  
وَكَانَتْ شَعْرَاتٌ مِنْ شَعْرِهِ فِي قَلَنْسُوءَةِ خَالِدِ بْنِ الْوَلِيدِ فَلَمْ يَشْهَدْ بِهَا قِتَالًا إِلَّا رَزَقَ النَّصْرَ

133. Jabir Ibn ‘Abdullah ﷺ owned a camel which turned frail. Once the Prophet ﷺ nudged it and it became so energetic that Jabir had to use all his power to control it.

رواه الشيخان

كتاب الشفا بتعريف حقوق المصطفى

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Bukhari. Muslim. Ash-Shifa, Section 23.

134. The donkey of Sa’d Ibn ‘Ubadah ﷺ was slow. However when the Prophet ﷺ rode it, it returned at such a fast pace that no one could keep up with it.

رواه ابن سعد من حديث اسحق بن عبد الله بن أبي طلحة

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Ibn Sa’ad. Ash-Shifa, Section 23.

135. Khalid Ibn Waleed ﷺ would keep a few hair strands of the Prophet ﷺ in his helmet. Because of this, he was always victorious when he wore the helmet.

رواه البيهقي.

كتاب الشفا بتعريف حقوق المصطفى

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وَفِي الصَّحِيحِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا أَخْرَجَتْ جُبَّةَ طَالِيسَةَ وَقَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهَا فَتَحْنُ نَعْسِلُهَا لِلْمَرْضَى يُسْتَشْفَى بِهَا وَحَدَّثَنَا الْقَاضِي أَبُو عَلِيٍّ عَنْ شَيْخِهِ أَبِي الْقَاسِمِ بْنِ الْمَأْمُونِ قَالَ كَانَتْ عِنْدَنَا قِصَّةٌ مِنْ فَصَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا نَجْعَلُ فِيهَا الْمَاءَ لِلْمَرْضَى فَيَسْتَشْفُونَ بِهَا

136. Asma Bint Abu Bakr رضي الله عنه narrates that she had a green shirt that the Prophet ﷺ had worn. When people would become ill, they would place the shirt in some water and then use the water. By the permission of Allah, they would recover.

من رواية مسلم وأبي داود والنسائي وابن ماجه.

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Narrators of Muslim, Abu Dawood, Nasai, Ibn Majah. Ash-Shifa, Section 23.

137. Abu Al-Qasim Ibn Al-Mamoon رضي الله عنه narrates that they owned a saucer that once belonged to the Prophet ﷺ. When someone became ill, we would fill the saucer with water. The sick persons would use that water and, by the permission of Allah, they were healed.

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Ash-Shifa, Section 23.

وَأَخَذَ جَهْجَهَ الْغَفَارِيِّ الْقَضِيبِ مِنْ يَدِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ لِيَكْسِرَهُ عَلَى رُكْبَتَيْهِ فَصَاحَ النَّاسُ بِهِ فَأَخَذَتْهُ فِيهَا الْأَكِلَةُ فَقَطَعَهَا وَمَاتَ قَبْلَ الْحَوْلِ

138. Once as ‘Uthman رضي الله عنه was holding the staff of the Prophet. A

man named Jihjah Al-Ghifari snatched it from him and tried to break it across his knee. The people cried out telling him not to attempt this. He developed an infection in his knee that required amputation. However the amputation did not cure the infection, and he died within that year.

رواه أبو نعيم في الدلائل وابن السكن في معرفة الصحابة

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Abu Nu'aym, Dala'il. Ash-Shifa, Section 23.

وَسَكَبَ مِنْ فَضْلٍ وَضُوءِهِ فِي بئرِ قُبَاءٍ فَمَا نَزَفَتْ بَعْدُ  
وَبَرَقَ فِي بئرٍ كَانَتْ فِي دَارِ أَنَسٍ فَلَمْ يَكُنْ بِالْمَدِينَةِ أَعْدَبَ مِنْهَا  
وَمَرَّ مَاءٌ فَسَأَلَ عَنْهُ فَقِيلَ لَهُ اسْمُهُ بَيْسَانُ وَمَاءَهُ مِلْحٌ فَقَالَ بَلْ هُوَ نَعْمَانُ وَمَاءُهُ طَيِّبٌ فَطَابَ  
وَأَبْنَى بِدَلْوٍ مِنْ مَاءٍ زَمَزَمَ فَمَجَّ فِيهِ فَصَارَ أَطْيَبَ مِنَ الْمِسْكِ  
وَكَانَ لِأُمِّ مَالِكٍ عُكَّةٌ تَهْدِي فِيهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمْنًا فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَّا  
نَعَصِرَهَا ثُمَّ دَفَعَهَا إِلَيْهَا فَإِذَا هِيَ مَمْلُوءَةٌ سَمْنًا فَيَأْتِيهَا بَنُوهَا يَسْأَلُونَهَا الْأَذْمَ وَلَيْسَ عِنْدَهُمْ شَيْءٌ فَتَعْمَدُ  
إِلَيْهَا فَتَجِدُ فِيهَا سَمْنًا فَكَانَتْ تَقْسِمُ أَذْمَهَا حَتَّى عَصَرَتْهَا

139. Once the Prophet ﷺ poured some remnants from his wudhu water into a well of Quba. Subsequently its water never dried up.

أخرجه البيهقي في الدلائل 6/ 136.

Bayhaqi, Dala'il 6/136.

140. On one occasion, the Messenger of Allah ﷺ blew some of his saliva into Anas's ﷺ well. As a result, there was no well water sweeter than the well water of Anas ﷺ in Madinah.

رواه أبو نعيم.

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Abu Nu'aym, Ash-Shifa, Section 23.



141. One day the Prophet ﷺ passed by some water and inquired about it. He was informed that it was called “Baysan” and its water was salty. He renamed the water saying, “From now on it is called Nu’mān, and its water is pleasant”. Thereafter the water became sweet and enjoyable to drink.

142. On another occasion, the Prophet ﷺ was given a bucket of Zamzam water. He blew some of his saliva into it. As a result, the water turned sweeter than musk.

أخرجه البيهقي في الدلائل 6/ 69 وأخرجه أحمد في مسنده كما في الفتح الرباني 22/ 67.  
Bayhaqi, Dala'il 6/69. Ahmad, Musnad 22/67.

143. A woman Companion called Umm Malik used to give the Prophet ﷺ butter from a leather bag as a gift. On one occasion, the Prophet ﷺ uttered a prayer over it while returning it to her, and told her not to empty it or squeeze it. Umm Malik took the leather bag, and because of the blessing of the Prophet's prayer, butter was found in it whenever her children asked for it. This continued for a long time, until she squeezed it, and the blessing disappeared.

أخرجه البيهقي في الدلائل 6/ 114 وأخرجه مسلم في الفضائل 4/ 1784.  
Bayhaqi, Dala'il 6/114. Muslim 4/1784.

وَمِنْ ذَلِكَ بَرَكَةُ يَدِهِ فِيمَا لَمَسَهُ وَغَرَسَهُ لِسَلْمَانَ رَضِيَ اللَّهُ عَنْهُ حِينَ كَاتَبَهُ مَوَالِيهِ عَلَى ثَلَاثَةِ مَوَالِيهِ  
يَغْرِسُهَا هُمْ كُلُّهَا تَعْلَقُ وَتُطْعَمُ وَعَلَى أَرْبَعِينَ أَوْقِيَةً مِنْ ذَهَبٍ فَقَامَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَرَسَهَا لَهُ بِيَدِهِ  
إِلَّا وَاحِدَةً غَرَسَهَا غَيْرُهُ فَأَخَذَتْ كُلُّهَا إِلَّا تِلْكَ الْوَاحِدَةَ فَقَلَعَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَزَدَهَا  
فَأَخَذَتْ فِي كِتَابِ الْبُرَارِ فَأَطْعَمَ التَّخْلُ مِنْ غَامِهِ إِلَّا الْوَاحِدَةَ فَقَلَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَوَغَرَسَهَا فَاطِمَةُ مِنْ غَامِهَا وَأَعْطَاهُ مِثْلَ بَيْضَةِ الدَّجَاجَةِ مِنْ ذَهَبٍ بَعْدَ أَنْ أَدْرَاهَا عَلَى لِسَانِهِ فَوَزَنَ

مِنْهَا لِمَوَالِيهِ أَرْبَعِينَ أُوقِيَّةً وَبَقِيَ عِنْدَهُ مِثْلُ مَا أَعْطَاهُمْ

144. Once Salman Al-Farisi رضي الله عنه wanted to bargain himself out of his captivity. However, his captors had placed a high price. They told him that they would set him free after the payment of three hundred planted sapling palm-trees that took root and bore fruit. In addition, they demanded that he pay them forty pieces of gold. During his captivity, one day he was blessed to meet the Prophet ﷺ and told him of his circumstances. Upon which the Prophet ﷺ planted all the saplings with his own blessed hands. (Excluding one sapling, which someone else had planted). Therefore, he uprooted it and replanted it. As a result, all three hundred saplings thrived, took root and bore fruit that same year. As for the gold, the Prophet ﷺ gave Salman Al-Farisi رضي الله عنه gold equal to the size of a chicken's egg. He supplicated for the gold piece to be blessed before giving it to him.

Other narrations mention that the Prophet rubbed some of his spittle on it and supplicated for the gold piece to be blessed.

Thereafter forty pieces of gold were weighed from it for his captors. In addition, the gold piece remained in its original state without decreasing.

أَخْرَجَهُ الْبَيْهَقِيُّ فِي الدَّلَائِلِ 6/ 97 وَعَزَاهُ الْمِثْمِيُّ لِأَحْمَدَ وَالْبِزَارُ فِي الْمَجْمَعِ 9/ 336، 337، وَقَالَ وَرَجَّاهُ رِجَالُ الصَّحِيحِ.  
Bayhaqi, Dala'il 6/97. Haythami, Majma' Az-Zawa'id 9/336.

وَفِي حَدِيثِ حَنْشِ بْنِ عُقَيْلٍ سَقَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرْبَةً مِنْ سَوِيقٍ شَرِبْتُ أَوْلَهَا وَشَرِبْتُ  
آخِرَهَا فَمَا بَرَحْتُ أَجِدُ شَبْعَهَا إِذَا جُعْتُ وَرَيْهَا إِذَا عَطِشْتُ وَبَرَدَهَا إِذَا ظَمِئْتُ

145. Hanash Ibn ‘Uqail narrates عليه السلام that “The Messenger of Allah ﷺ used to offer him barley and wheat soup. The Prophet ﷺ would eat first, and then I would eat. Subsequently, I always noticed that it satisfied my hunger and thirst. In addition, whenever I was dehydrated it would satiate me.”

هذا حديث طويل رواه قاسم بن ثابت في الدلائل من طريق موسى بن عقبة عن المسور بن محزمة عنه

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Ash-Shifa, Section 23.

وَأَعْطَى قَتَادَةَ بْنِ النُّعْمَانِ وَصَلَّى مَعَهُ الْعِشَاءَ فِي لَيْلَةٍ مُظْلِمَةٍ مَطِيرَةٍ عُرْجُونًا وَقَالَ انْطَلِقْ بِهِ فَإِنَّهُ سِيْضِي لَكَ مِنْ بَيْنِ يَدَيْكَ عَشْرًا وَمِنْ خَلْفِكَ عَشْرًا فَإِذَا دَخَلْتَ بَيْتَكَ فَسَتَرِي سَوَادًا فَاضْرِبْهُ حَتَّى يَخْرُجَ فَإِنَّهُ الشَّيْطَانُ فَانْطَلِقْ فَأَصْنَاءَ لَهُ الْعُرْجُونُ حَتَّى دَخَلَ بَيْتَهُ وَوَجَدَ السَّوَادَ فَضْرَبَهُ حَتَّى خَرَجَ وَمِنْهَا دَفَعَهُ لِعُكَّاشَةٍ جَذَلٍ حَطَبٍ وَقَالَ اضْرِبْ بِهِ حِينَ انْكَسَرَ سَيْفُهُ يَوْمَ بَدْرٍ فَعَادَ فِي يَدِهِ سَيْفًا صَارَ مَا طَوِيلَ الْقَامَةِ أَيْضًا شَدِيدَ الْمَتْنِ فَقَاتَلَ بِهِ وَكَانَ هَذَا السَّيْفُ يُسَمَّى الْعَوْنُ

146. Once, on a dark rainy night Qatadah Ibn Nu'man رضي الله عنه offered the night prayers ('Isha) with the Prophet ﷺ. After the prayers, the Prophet ﷺ gave him a branch of a palm-tree saying, “Take it with you, it will give off light in front of you 10 yards, and behind you 10 yards. Moreover, as you enter your home you will notice a dark shadowy figure. Drive it away till it leaves, as it is Satan.”

Qatadah رضي الله عنه returned home with the branch illuminating his route. When he entered his home, he found the dark shadowy figure and drove it away until it left.

أخرجه أحمد في مسنده. 65/ 3.

Ahmad, Musnad 3:65.

147. During the expedition of Badr, Ukasha Ibn Mihsan's رضي الله عنه sword broke and the Prophet ﷺ gave him a wooden stick saying, “Strike

with it!” The stick transformed into a long, strong, sharp, gleaming sword. He fought with it and after the hostilities were over, he held on to it. The sword was called “Al-Awn”, meaning *The Helper*. Thereafter, Ukasha رضي الله عنه would take the sword with him on each encounter.

أخرجه البيهقي 98 / 3

Bayhaqi 3/98

وَمِنْهُ بَرَكَتُهُ فِي دُورِ الشَّيَاحِ الْخَوَائِلِ بِاللَّبَنِ الْكَثِيرِ كَقِصَّةِ شَاةٍ أُمِّ مَعْبُدٍ وَأَعْنُرٍ مُعَاوِيَةَ ابْنِ ثَوْرٍ وَشَاةٍ أَنَسٍ وَعَنْمٍ حَلِيمَةَ مُرْضِعَتِهِ وَشَارِفَهَا وَشَاةَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَكَانَتْ لَمْ يَنْزُرْ عَلَيْهَا فَحَلَّ وَشَاةَ الْمِقْدَادِ وَمِنْ ذَلِكَ تَرْيِدُهُ أَصْحَابَهُ سِقَاءَ مَاءٍ بَعْدَ أَنْ أَوْكَاهُ وَدَعَا فِيهِ فَلَمَّا حَضَرَتْهُمْ الصَّلَاةُ نَزَلُوا فَحَلُّوهُ فَإِذَا بِهِ لَبَنٌ طَيِّبٌ وَزَيْدَةٌ فِي قِمِهِ

148. There are also many reports of barren sheep and goats that were not producing milk, but started giving an abundance of milk because of the touch and prayers of the Prophet ﷺ. For example the sheep of Umm Ma’bad رضي الله عنها; the one belonging to Anas رضي الله عنه. Likewise the one owned by Halima, and the one that belonged to Al-Miqdad رضي الله عنه.

In addition, the nanny sheep of ‘Abdullah Ibn Mas’ood رضي الله عنه and the nanny goat of Mu’awiyah Ibn Thawr رضي الله عنه that had never mated yet started producing milk

انظر الطبقات 230 / 1.

انظر الطبقات 304 / 1.

أخرجه ابن إسحاق وابن راهويه وأبو يعلى والطبراني والبيهقي وأبو نعيم وابن عساکر من طريق عبد الله بن جعفر بن أبي طالب كما في الخصائص 54 / 1.

أخرجه البيهقي في الدلائل 84 / 6، وأخرجه أحمد في مسنده 462 / 1.

أخرجه مسلم في الأطعمة 1625 / 3.

Ibn Sa’d, Tabaqat 1/203 and 304. Ibn Asakir, Khasa’is 1/54. Bayhaqi, Dala’il 6/84.

149. There was also a time when the Prophet ﷺ amplified a waterskin for his Companions ﷺ. He filled and tied a waterskin with water and supplicated over it. When the time for prayer arrived the Companions ﷺ untied the waterskin and to their surprise found that it was full of sweet milk with cream floating at its opening.

رواه ابن سعد عن سالم بن أبي الجعد مرسلًا

كتاب الشفا بتعريف حقوق المصطفى

الفصل الثالث والعشرون في كراماته وبركاته وألقاب الأعيان له فيما لمسه أو باشره صلى الله عليه وسلم

Ibn Sa'd. Ash-Shifa, Section 23.

من رواية حماد بن سلمة ومسح على رأس عُمير بن سعد وبرك فمات وهو ابن ثمانين فما شاب وروي مثل هذه القصص عن غير واحد منهم السائب بن يزيد ومذكور

150. There are several reports of people over whom the Prophet ﷺ passed his hands and blessed their heads. As a result, their hair never turned white. One such person was 'Umar Ibn Sa'd ﷺ who died at the age of eighty and did not have a single strand of white hair. A few other Companions who remained blessed in the same way were Sa'ib Ibn Yazid and Madluk Ibn Sufyan Al-Fazari ﷺ

الزبير بن بكار في أخبار المدينة عن محمد بن عبد الرحمن بن سعد وسماه عبادة لما عمي.

أخرجه البيهقي في الدلائل 6/ 208، والطبراني في الكبير كما في الجمع، وقال رجال الكبير رجال الصحيح غير عطاء مولى

السائب وهو ثقة.

أخرجه البيهقي في الدلائل 6/ 215.

Bayhaqi, Dala'il 6/208 and 215.

وَكَانَ يُوجَدُ لِعَتَبَةَ بْنِ قَرْقَدٍ طِيبٌ يَغْلِبُ طِيبَ نِسَائِهِ لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى بَطْنِهِ وَظَهْرِهِ

وَسَلَّتِ الدَّمَّ عَنْ وَجْهِ عَائِدِ بْنِ عَمْرِو وَكَانَ جُرْحٌ يَوْمَ حُنَيْنٍ وَدَعَا لَهُ فَكَانَتْ لَهُ غُرَّةٌ كَغُرَّةِ الْفَرَسِ  
وَمَسَحَ عَلَى رَأْسِ قَيْسِ بْنِ زَيْدٍ الْجُدَامِيِّ وَدَعَا لَهُ فَهَلَكَ وَهُوَ ابْنُ مِائَةِ سَنَةٍ وَرَأْسُهُ أَبْيَضُ وَمَوْضِعُ كَفِّ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا مَرَّتْ يَدُهُ عَلَيْهِ مِنْ شَعْرِهِ أَسْوَدُ فَكَانَ يَدْعَى الْأَعْرَى  
وَمَسَحَ وَجْهَهُ آخِرَ فَمَا زَالَ عَلَى وَجْهِهِ نُورٌ وَمَسَحَ وَجْهَهُ فَتَادَهُ بِنِ مِلْحَانَ فَكَانَ لَوَجْهِهِ بَرِيقٌ حَتَّى كَانَ  
يُنْظَرُ فِي وَجْهِهِ كَمَا يُنْظَرُ فِي الْمِرْآةِ

151. The Prophet ﷺ passed his hand over the abdomen and back of ‘Utbah Ibn Farqad. ﷺ As a result a special fragrance emanated from him. The perfume was so aromatic that it surpassed the fragrance of the women’s perfume of his household.

أخرجه البيهقي في الدلائل 6/ 216.

Bayhaqi, Dala’il 6/216.

152. A’idh Ibn ‘Amr ؓ was wounded in the expedition of Hunain and was bleeding from his face. The Messenger of Allah ﷺ wiped the blood from his face and supplicated for him. From that time onwards, A’idh had a brightness on his head similar to that of a horse’s blaze on its forehead.

أخرجه الطبراني في الكبير 20/ 18 قال في الجمع 9/ 412 وفيه من لم أعرفهم.

Tabarani, Al-Kabir 18/20, Haythami, Majma’ Az-Zawa’id 9/412.

153. The Prophet ﷺ patted the head of Qays Ibn Zaid ؓ and supplicated for him. Qays ؓ lived to the age of one hundred. By then all of his hair had turned white except the spot where the Prophet ﷺ had touched. People started to call him Al-Aghar – the one with the glow.

أخرجه ابن حجر في الإصابة 3/ 247.

Ibn Hajar, Al-Isabah 3/247.

154. On one occasion, the Prophet ﷺ passed his hand over the face of a person that caused a permanent illuminating mark.

155. He also stroked the face of Qatadah Ibn Milhan رضي الله عنه and it shined so brightly that when someone looked at his face it was like looking into a mirror.

انظر طبقات ابن سعد. 299 / 1.

أخرجه البيهقي في الدلائل 6 / 217، وأحد في مسنده كما في الفتح الرباني 22 / 346.

Ibn Sa'd, Tabaqat 1/299. Bayhaqi, Dala'il 6/217. Ahmad, Musnad.

وَنَصَحَ فِي وَجْهِ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ نَضْحَةً مِنْ مَاءٍ فَمَا يُعْرَفُ كَانَ فِي وَجْهِ امْرَأَةٍ مِنَ الْجَمَالِ مَا بِهَا

156. Zainab Bint Umm Salamah رضي الله عنها was also blessed through the Prophet ﷺ. Once the Prophet ﷺ sprinkled some water on her face. After that, her face became so stunning that it surpassed the beauty of other women.

انظر الاستيعاب 4 / 320.

Ibn Abd Al-Barr, Al-Isti'ab 4/320.

وَعَنْ طَاوُسٍ لَمْ يُوْتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَحَدٍ بِهِ مَسٌّ فَصَكَ فِي صَدْرِهِ إِلَّا ذَهَبَ الْمَسُ الْجَنُونُ،  
وَشَكَ إِلَيْهِ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ التَّسْبِيحَ فَأَمَرَهُ بِسُطْرِ ثَوْبِهِ وَغَرَفَ بِيَدِهِ فِيهِ ثُمَّ أَمَرَهُ بِضَمِّهِ فَفَعَلَ فَمَا  
نَسِيَ شَيْئًا بَعْدُ،

وَضَرَبَ صَدْرَ جَرِيرِ بْنِ عَبْدِ اللَّهِ وَدَعَا لَهُ وَكَانَ ذَكَرُ لَهُ أَنَّهُ لَا يَنْتَبِثُ عَلَى الْحَبْلِ فَصَارَ مِنْ أَفْرَسِ الْعَرَبِ  
وَأَثْبَتَهُمْ،

وَمَسَحَ رَأْسَ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْحَطَّابِ وَهُوَ صَغِيرٌ وَكَانَ دَمِيمًا وَدَعَا لَهُ بِالْبَرَكَةِ فَفَرَعَ الرِّجَالُ طَوْلًا  
وَمَآمًا

157. The great Tabi'ee (contemporaries of the Prophet's companions) Tawus Ibn Kaysan narrates that whenever an insane

person was brought to the Prophet ﷺ, he would rub his chest and the insanity (evil effects) would vanish.

كتاب الشفا بتعريف حقوق المصطفى

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Ash-Shifa, Section 23

158. Once Abu Hurairah رضى الله عنه came to the Prophet ﷺ and complained of weak memory. The Prophet ﷺ told him to spread out his robe and he then motioned with his blessed hands as though he was scooping something and pouring it into the cloak. Then he told him to draw the robe towards his chest, and this he did. Thereafter he did not forget a thing.

أخرجه مسلم في الفضائل 4/ 1939، - 1941، والبخاري في العلم 1/ 29.

Muslim 4/1939-1941. Bukhari 1/29.

159. Jarir Ibn ‘Abdullah رضى الله عنه was always unstable on horses. The Prophet ﷺ patted his chest and supplicated for him. Thereafter he became the best and steadiest of riders amongst the Arabs.

أخرجه مسلم في الفضائل 4/ 1925، والبخاري في المناقب 4/ 33.

Muslim 4/1925. Bukhari 4/33.

160. ‘Abdur Rahman Ibn Zayd Ibn Al-Khattab رضى الله عنه was short and not good-looking. Allah’s Messenger ﷺ touched his head with his hand and prayed. Through the blessing of his prayer, ‘Abdur Rahman رضى الله عنه acquired the loftiest stature and most fine-looking form.

رواه الزبير بن بكار عن إبراهيم بن محمد بن عبد العزيز الزبيري عن أبيه.

كتاب الشفا بتعريف حقوق المصطفى

الفصل الثالث والعشرون في كراماته وبركاته وألقاب الأعيان له فيما لمسه أو باشره صلى الله عليه وسلم

Ash-Shifa, Section 23.







## Miracles Related to Allah's Protection for His Messenger ﷺ

When Prophet ﷺ began to fulfill his responsibility of conveying the message of Islam, his people turned against him and became his enemies. There were many assassination attempts on the Prophet ﷺ but none of them succeeded, as the Prophet ﷺ was protected by Allah from his foes. Many extraordinary incidents occurred where he was protected by Allah in miraculous ways.

In this section we will mention a few instances of his protection by Allah from his enemies.

أَخْبَرَنَا الْقَاضِي الشَّهِيدُ أَبُو عَلِيٍّ الصَّدَقِيُّ بِقَرَأَتِي عَلَيْهِ وَالْفَقِيهُ الْحَافِظُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمَعَاذِيُّ قَالَا حَدَّثَنَا أَبُو الْحُسَيْنِ الصِّيرْفِيُّ قَالَ حَدَّثَنَا أَبُو يَعْلَى الْبَغْدَادِيُّ حَدَّثَنَا أَبُو عَلِيٍّ السِّنْجِيُّ أَبُو عِيْسَى الْحَافِظُ حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا حَدَّثَنَا أَبُو الْعَبَّاسِ الْمُرُوزِيُّ حَدَّثَنَا

الحارث ابن عبيد عن سعيد الجُرَيرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْرَسُ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ (وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ) فَأَخْرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ مِنَ الْقُبَّةِ فَقَالَ لَهُمْ (يَا أَيُّهَا النَّاسُ انْصَرِفُوا فَقَدْ عَصَمَنِي رَبِّي عَزَّ وَجَلَّ)

161. A'isha رضي الله عنها narrates, "That before the verse, 'Allah shall protect you from the people.' (*Al-Ma'idah* 5:67) was revealed, the Prophet صلى الله عليه وسلم had guards. After its revelation, he looked out of his tent and told his guards to leave him saying, 'Leave! My Lord has given me protection.' "

أخرجه الترمذي في تفسير القرآن تفسير سورة المائدة 4/ 317. والبيهقي في الدلائل 2/ 184، وأخرجه أحمد بن حنبل والترمذي وابن جرير وابن المنذر وابن أبي حاتم وأبو الشيخ والحاكم وأبو نعيم والبيهقي وكلاهما في الدلائل وابن مردويه عن عائشة كما في الدر 3/ 118.

Tirmidhi 4/317. Bayhaqi, Dala'il 2/184. Ad-Durr 3/118.

وروي أن النبي صلى الله عليه وسلم كان إذا نزل منزلاً اختار له أصحابه شجرةً يقبل تحتها فأناه أعرابي فاحترط سيفه ثم قال من يمنعك مني؟ فقال: الله عز وجل، فزعدت يد الأعرابي وسقط سيفه وضرب برأسه الشجرة حتى سأل دماغه فنزلت الآية، وقد رويت هذه القصة في الصحيح وأن غورث بن الحارث صاحب هذه القصة وإن النبي صلى الله عليه وآله وسلم عفا عنه فرجع إلى قومه وقال جئكم من عند خير الناس

162. It has been narrated that, "Once the Prophet صلى الله عليه وسلم was traveling and at mid-day he dismounted and his Companions رضي الله عنهم found a tree under which he could rest from the heat of the day. As he rested, a Bedouin named Ghawrath Ibn Al-Harith came with his sword drawn to the Prophet and said, 'Who will protect you from me?' The Prophet صلى الله عليه وسلم replied 'Allah, the Exalted.' Upon hearing this, the hand of the Bedouin began to tremble and his sword fell. He struck his head on the tree so hard that his skull cut open. Just then the verse "*Allah shall*

*protect you from the people.” (Al-Ma’idah 5:67) was revealed.*

The Prophet ﷺ forgave the Bedouin and he returned to his tribe saying, ‘I have come to you from the best of people.’ ”

أخرجه ابن جرير عن محمد بن كعب القرظي كما في الدر 3 / 119.

Ad-Durr 3/119.

رَوِيَ أَنَّهُ وَقَعَ لَهَا مِثْلُهَا فِي غَزْوَةِ عَطْفَانَ بِذِي أَمْرٍ مَعَ رَجُلٍ اسْمُهُ دَعْنُورُ ابْنِ الْحَارِثِ وَأَنَّ الرَّجُلَ أَسْلَمَ فَلَمَّا رَجَعَ إِلَى قَوْمِهِ الَّذِي أَغْرَوْهُ وَكَانَ سَيِّدَهُمْ وَأَشْجَعَهُمْ قَالُوا لَهُ أَيْنَ مَا كُنْتَ تَقُولُ وَقَدْ أَمَكْنَاكَ فَقَالَ إِنِّي نَظَرْتُ إِلَى رَجُلٍ أَبْيَضَ طَوِيلٍ دَفَعَ فِي صَدْرِي فَوَقَعْتُ لِطَهْرِي وَسَقَطَ السَّيْفُ فَعَرَفْتُ أَنَّهُ مَلَكٌ وَأَسْلَمْتُ،

163. Jabir Ibn ‘Abdullah ﷺ narrates of the time when the Prophet ﷺ was on the expedition of Ghatfan. During that expedition there was a man named Du’thur Ibn Al-Harith (accepted Islam after this incident), who was the chief and the bravest man among the Ghatfan tribe. He had made it very clear to his people that when the chance presented itself, he would kill the Prophet. ﷺ However when the time came he couldn’t. As he returned to his people who had encouraged him to assassinate the Prophet ﷺ they asked the reason why he had not killed the Prophet ﷺ. He told them that as he was attempting to kill the Prophet ﷺ he saw a tall white man who pushed him in the chest, making him fall backwards and lose his sword. He was sure that what he had seen was an angel. He told his tribesmen that this is what caused him to become a Muslim.

أخرجه ابن أبي حاتم عن جابر بن عبد الله كما في الدر 3 / 118.

Ad-Durr 3/118.

وَذَكَرَ عَبْدُ بْنُ حُمَيْدٍ قَالَ كَانَتْ حَمَالَةُ الْحَطَبِ تَضَعُ الْعِصَاهُ وَهِيَ جَمْرٌ عَلَى طَرِيقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَكَأَنَّمَا يَطُوهَا كَثِيرًا أَهْلًا،

وَذَكَرَ ابْنُ إِسْحَاقَ عَنْهَا أَنَّهَا لَمَّا بَلَغَهَا نُزُولُ (تَبَّتْ يَدَا أَبِي هَبٍ) وَذَكَرَهَا بِمَا ذَكَرَهَا اللَّهُ مَعَ زَوْجِهَا مِنْ  
مِنَ الدَّمِ أَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ وَمَعَهُ أَبُو بَكْرٍ وَفِي يَدِهَا فَهْرٌ مِنْ  
حِجَارَةٍ فَلَمَّا وَقَفَتْ عَلَيْهِمَا لَمْ تَرَ إِلَّا أَبَا بَكْرٍ وَأَخَذَ اللَّهُ تَعَالَى بِبَصَرِهَا عَنْ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَقَالَتْ يَا أَبَا بَكْرٍ أَيْنَ صَاحِبُكَ فَقَدْ بَلَغَنِي أَنَّهُ يَهْجُونِي وَاللَّهِ لَوْ وَجَدْتُهُ لَصَرَبْتُ بِهَذَا الْفَهْرِ فَاهُ،

164. ‘Abd Ibn Humaid narrates that, “In an attempt to harm the Messenger of Allah ﷺ the wife of Abu Lahab, had strewn thorns in the Prophet’s path, but he walked unharmed as though he walked on soft sand.”

رواه ابن جرير في تفسيره مرسلا

كتاب الشفا بتعريف حقوق المصطفى

الفصل الخامس والعشرون عصمة الله له من الناس وكفائته من أذاهم

Ash-Shifa, Section 25.

165. Another narration states that when she heard that Surah Lahab (Palm Fibre –111) of the Qur’an had been revealed condemning her and her husband, she went with a stone mallet in her hand looking for the Messenger of Allah ﷺ who was sitting with Abu Bakr ﷺ beside the Ka’bah. She stopped before Abu Bakr ﷺ and demanded to know the whereabouts of the Prophet ﷺ. She could not see him sitting next to him as Allah had made him invisible to her. In contempt she said to Abu Bakr ﷺ, “I have heard that he has ridiculed me, and by Allah, if I had found him, I would have smashed his mouth with this pounder!”

أبو يعلى والبيهقي وابن أبي حاتم عن أسماء بنت أبي بكر.

كتاب الشفا بتعريف حقوق المصطفى

الفصل الخامس والعشرون عصمة الله له من الناس وكفائته من أذاهم

Ash-Shifa, Section 25.

وَعَنِ الْحَكَمِ ابْنِ أَبِي الْعَاصِي قَالَ تَوَاعَدْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا رَأَيْنَاهُ سَمِعْنَا صَوْتًا خَلَفْنَا مَا ظَنَنَّا أَنَّهُ بَقِيَ بِتَهَامَةٍ أَحَدٌ فَوَقَعْنَا مَعْشِيًا عَلَيْنَا فَمَا أَفْقْنَا حَتَّى قَضَى صَلَاتَهُ وَرَجَعَ إِلَى أَهْلِهِ ثُمَّ تَوَاعَدْنَا لَيْلَةً أُخْرَى فَجِئْنَا حَتَّى إِذَا رَأَيْنَاهُ جَاءَتِ الصَّفَا وَالْمَرْوَةُ فَحَالَتْ بَيْنَنَا وَبَيْنَهُ،

166. Hakam Ibn Abu Al-‘Aas رضي الله عنه tells of the time when he and some others conspired to kill the Prophet ﷺ before he had accepted Islam. He narrates that “One day we came across the Prophet ﷺ and found him praying, when all of a sudden we heard a terrible sound behind us. It was so frightening that we thought no one would be left alive in Tihama.”

Hakam Ibn Abu Al-‘Aas رضي الله عنه adds, “We all fainted and did not regain consciousness until the Prophet ﷺ had concluded the prayer and returned to his family. So the following night we agreed to make another attempt to kill him and lay in ambush until we saw him, but suddenly the hills of Safa and Marwa stood between us and him. Thus, obstructing their view from seeing the Prophet.” رضي الله عنه

أخرجه الطبراني كما في المجمع 8/ 227، وقال الهيثمي ورجاله ثقات غير بنت الحكم فلم أعرفها. وأبو نعيم في الدلائل 2/ 210. وأخرجه البيهقي في الدلائل من طريق السدي الصغير عن الكلبي عن أبي صالح عن ابن عباس كما في الدر 7/ 43 بنحوه.

Haythami, Majma’ Az-Zawa’id 8/227. Abu Nu‘aym, Dala’il 2/210. Ad-Durr 7/43.

وعن عمر رضي الله عنه تواعدت أنا وأبو جهم ابن حذيفة لَيْلَةً قَتَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْنَا مَنْزِلَهُ فَسَمِعْنَا لَهُ فَافْتَتَحَ وَقَرَأَ (الْحَاقَّةُ مَا الْحَاقَّةُ) إِلَى (فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ) فَضَرَبَ أَبُو جَهْمٍ عَلَى عَضِدِ عُمَرَ وَقَالَ أَنْجِ وَفَرَا هَارِبِينَ فَكَانَتْ مِنْ مُقَدَّمَاتِ إِسْلَامِ عُمَرَ رضي الله عنه،

167. ‘Umar رضي الله عنه narrates that once he and Abu Jahm Ibn Hudaifah رضي الله عنه had collaborated to kill the Messenger of Allah ﷺ. It was night time and as they approached his home they began to listen

for him. Then they heard him begin recitng from *Surah Al-Haqqah* (*The Reality*-69),

*“The Imminent Happening! What is the Imminent Happening? And what can let you know what the Imminent happening is? Thamud and ‘Ad had denied (the happening of) the Shocking Event (the Day of Judgment). As for Thamud, they were destroyed by that (dreadful cry), which exceeded all limits. And as for ‘Ad, they were destroyed by a violent windstorm that Allah imposed on them for seven nights and eight consecutive days; so you could see them thrown on the ground, as if they were trunks of hollow palm-trees. Now, do you see any remnant of them?” (Al-Haqqah: 69:1-8).*

On hearing these verses Abu Jahm struck ‘Umar on his arm saying “Save yourself!”

And they ran away frightened. This incident contributed to the conversion of ‘Umar رضي الله عنه

أخرجه أحمد عن عمر كما في الدر المنثور 8/ 263.

Suyuti, Ad-Durr Al-Manthur 8:263.

ومنه العترة المشهورة والكفاية التامة عندما أخافته قريش وأجمعت على قتله وبئوه فخرج عليهم من  
منهم بيته فقام على رؤوسهم وقد ضرب الله تعالى على أبصارهم وذّر التراب على رؤوسهم وخلص

168. Among the attempts upon the life of the Prophet ﷺ, is the well-known incident of when the chiefs from each of the Quraish tribes conspired to kill the Prophet ﷺ. One night they surrounded the Prophet’s ﷺ house and lay in ambush for him. Later that night the Prophet ﷺ came out of his house and as he did, the Prophet ﷺ picked up a handful of earth and threw it in their direction. They were blinded, unable to see. Thus the

Prophet ﷺ passed through their midst undetected.

أخرجه البيهقي في الدلائل عن ابن إسحاق 2/ 470، وأخرجه ابن مردويه كما في الدر 7/ 44. وأبو نعيم في الدلائل 1/ 201 - 204.

Bayhaqi, Dala'il 2/470. Suyuti, Ad-Durr Al-Manthur 7/44. Abu Nu'aym, Dala'il 1/201-204.

169. Allah also protected Prophet ﷺ and Abu Bakr رضي الله عنه during their migration towards Madinah when they took refuge in a cave by causing a spider to spin its web over the mouth of the cave and letting two pigeons to settle on its ledge.

At the mouth of the cave Umayyah Ibn Khalaf who was in pursuit of the Prophet ﷺ said to his mate who was with him, "The spider's web must have been there before the Prophet ﷺ was even born. And look the two pigeons have also settled at the mouth of the cave! If there was anyone in the cave, these pigeons would not be there." On seeing this, the Quraish concluded no one could possibly be in the cave and left.

رواه البزار مسندا.

أخرجه البيهقي في الدلائل عن ابن إسحاق 2/ 470، وأخرجه ابن مردويه كما في الدر 7/ 44. وأبو نعيم في الدلائل 1/ 201 - 204.

Ibn Ishaq 2/470. Suyuti, Ad-Durr Al-Manthur 7/44. Abu Nu'aym, Dala'il 1/201-204.

وقصته من سُرَاقَةِ بْنِ مَالِكِ بْنِ جُعْشُمٍ حِينَ الْمِجْرَةِ وَقَدْ جَعَلَتْ قُرَيْشٌ فِيهِ وَفِي أَبِي بَكْرٍ الْجَعَائِلُ فَأَنْذَرَهُ  
فَرَكِبَ فَرَسَهُ وَاتَّبَعَهُ حَتَّى إِذَا قُرْبَ مِنْهُ فَسَاحَتْ قَوَائِمُ فَرَسِهِ فَحَرَّ عَنْهَا وَاسْتَقْسَمَ بِالْأَزْلَامِ فَخَرَجَ لَهُ مَا  
يُكْرَهُ ثُمَّ رَكِبَ وَدَنَا حَتَّى سَمِعَ قِرَاءَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ لَا يَلْتَفِتُ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ  
يَلْتَفِتُ وَقَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَيْنَا. فَقَالَ: «لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا» فَسَاحَتْ ثَانِيَةً إِلَى رَكْبَتِهَا  
وَحَرَّ عَنْهَا فَزَجَرَهَا فَتَهَضَّتْ وَلَقَوَائِمُهَا مِثْلَ الدُّخَانِ فَنَادَاهُمْ بِالْأَمَانِ فَكَتَبَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَمَانًا وَقَبِلَ أَبُو بَكْرٍ وَأَخْبَرَهُمْ بِالْأَخْبَارِ وَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يَتْرُكَ أَحَدًا يَلْحَقُ  
بِهِمْ فَانْصَرَفَ يَقُولُ لِلنَّاسِ كَفَيْتُمْ مَا هَاهُنَا.



170. During the Prophet's ﷺ migration to Madinah the Quraish had offered a reward of a 100 camels to anyone who would capture the Prophet ﷺ and Abu Bakr ﷺ. So Suraqa Ibn Malik whose grandfather was Ju'shum mounted his horse and set out in search of the Prophet ﷺ assuming the direction the Prophet ﷺ had taken. As he spotted the Prophet ﷺ and Abu Bakr ﷺ in the distance he armed himself and rode out after them. Suraqa had almost caught up with them when all of a sudden the feet of his horse started to sink into the ground and he was thrown off of his horse. Suraqa took hold of his divining arrows and started to cast lots whether to advance or not. An arrow with an answer of disapproval was drawn. Rejecting this outcome he then again remounted and rode on. As he drew closer he heard the Prophet ﷺ reciting the Qur'an. The Prophet ﷺ did not turn around to look towards him. However Abu Bakr ﷺ did and cried out, "He's catching up with us!" Upon which the Messenger of Allah ﷺ responded with the verse from the Qur'an "Do not grieve. Allah is surely with us." (*At-Tawbah* 9:40) Suraqa's horse sank again into the ground to its knees and he got thrown off of his horse. Suraqa got up and pulled the horse by its reins and the horse emerged with something like smoke emanating from the place where the horse's feet had sunk. Suraqa realized that it was beyond anyone's ability to lay hands on Allah's Messenger. ﷺ Suraqa requested assurance of his safety. Abu Bakr ﷺ wrote out a declaration, reassuring his safety. Afterwards Suraqa informed them of the plans of his fellow tribesmen. Allah's Messenger ﷺ freed him, saying, "Go back, and make sure no one else comes." Suraqa returned to his tribesmen and told them that

they were nowhere to be seen so it was worthless to search for them in that direction.

أخرجه البخاري في فضائل الصحابة 51/ 5، ومسلم في الأشربة 3/ 1592.

Bukhari 5/51. Muslim 3/1592.

وَفِي خَبَرٍ آخَرَ أَنَّ رَاعِيًا عَرَفَ خَبَرَهُمَا فَخَرَجَ يَشْتَدُّ يُعَلِّمُ قُرَيْشًا فَلَمَّا وَرَدَ مَكَّةَ ضَرَبَ عَلَى قَلْبِهِ فَمَا يَدْرِي مَا يَصْنَعُ وَأَنْسَى مَا خَرَجَ لَهُ حَتَّى رَجَعَ إِلَى مَوْضِعِهِ

171. It has also been reported that the Prophet ﷺ and Abu Bakr ؓ were spotted by a herdsman who then rushed to Makkah with the intention of informing the Quraish. However, upon reaching Makkah, his mind went blank and he neither knew what he was doing there nor the reason why he had gone there, so he returned home.

كتاب الشفا بتعريف حقوق المصطفى

الفصل الخامس والعشرون عصمة الله له من الناس وكفائته من أذاهم

Ash-Shifa, Section 25.

ذَكَرَ ابْنُ إِسْحَاقَ وَعَبْرُهُ أَبُو جَهْلٍ بِصَحْرَةٍ وَهُوَ سَاجِدٌ وَقُرَيْشٌ يَنْظُرُونَ لِيَطْرَحَهَا عَلَيْهِ فَلَزِقَتْ بِيَدِهِ وَيَسْتَهُ يَدَاهُ إِلَى عُنُقِهِ وَأَقْبَلَ يَرْجِعُ الْقَهْقَرَى إِلَى خَلْفِهِ ثُمَّ سَأَلَهُ أَنْ يَدْعُو لَهُ فَفَعَلَ فَأَنْطَلَقَتْ يَدَاهُ وَكَانَ قَدْ تَوَاعَدَ مَعَ قُرَيْشٍ بِذَلِكَ وَخَلَفَ لَنْ رَأَاهُ لِيَدْمَغَنَهُ فَسَأَلُوهُ عَنْ شَأْنِهِ فَذَكَرَ أَنَّهُ عَرَضَ لِي دُونَهُ فَحَلَّ مَا رَأَيْتُ مِثْلَهُ قَطُّ هَمَّ بِي أَنْ يَأْكُلَنِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاكَ جَبْرِيْلُ لَوْ دَنَا لَأَخَذَهُ،

172. Abu Jahl had sworn that when he saw the Prophet ﷺ he would crush his skull with a boulder. The time presented itself and Abu Jahl took hold of a boulder while the Quraish were watching and waiting for him to throw the boulder on the Prophet ﷺ who was in prostration. Allah protected the Prophet ﷺ and caused the boulder to stick to his hands and his hands were outstretched to his neck, so

he abandoned his intent. As the Prophet ﷺ concluded his prayer, Abu Jahl asked the Prophet ﷺ to supplicate for him at which point his hands were freed from the boulder. When he returned to his friends they asked what had happened and he told them, “A stallion, the like of which I have never seen before appeared behind me, and it looked at me as if it were going to devour me.” The Prophet ﷺ told his Companions ﷺ, “That was the angel Jibril. If Abu Jahl had come any nearer, he would have been seized.”

أخرجه أبو نعيم في الدلائل 1/ 205  
Abu Nu'aym, Dala'il 1/205.

وَذَكَرَ السَّمْرِقَنْدِيُّ أَنَّ رَجُلًا مِنْ بَنِي الْمُغِيرَةِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَقْتُلَهُ فَطَمَسَ اللَّهُ عَلَى بَصَرِهِ فَلَمْ يَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَمِعَ قَوْلَهُ فَرَجَعَ إِلَى أَصْحَابِهِ فَلَمْ يَرَهُمْ حَتَّى نَادَوْهُ وَمِنْ ذَلِكَ مَا ذَكَرَهُ ابْنُ إِسْحَاقَ فِي قِصَّتِهِ إِذْ خَرَجَ إِلَى بَنِي قُرَيْظَةَ فِي أَصْحَابِهِ فَجَلَسَ إِلَى جِدَارٍ بَعْضِ آطَامِهِمْ فَأَنْبَعَثَ عَمْرُو بْنُ جَحَاشٍ أَحَدَهُمْ لِيَطْرَحَ عَلَيْهِ رَحَى فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْصَرَفَ إِلَى الْمَدِينَةِ وَأَعْلَمَهُمْ بِقِصَّتِهِمْ

173. Another attempt yet again was made on the life of the Prophet ﷺ and this time it was by a man from the tribe of Mughira. He approached the Messenger of Allah ﷺ with the intent of killing him. However Allah caused him to become blind and therefore he was unable to see the Prophet ﷺ although he was still able to hear the voice of the Prophet. ﷺ The man returned to his people blinded until he reached home.

أخرجه أبو نعيم في الدلائل 1/ 200.  
Abu Nu'aym, Dala'il 1/200.

174. One day, the Prophet ﷺ and his Companions ﷺ set out to visit the tribe of Quraizah. When they reached their destination,

they sat down to rest against a wall of one of the fortresses. ‘Amr Ibn Jahash learned of their arrival and sent one of his tribesmen to throw a milling stone down from the fortress’s walls upon the Prophet ﷺ. Before they could achieve their aim, the Prophet ﷺ was informed by the angel Jibril of their plans. He swiftly stood up and returned to Madinah and informed the Companions ﷺ about what had occurred.

الكلبي في تفسيره.

كتاب الشفا بتعريف حقوق المصطفى

الفصل الخامس والعشرون عصمة الله له من الناس وكفائته من أذاهم

Al-Kalbi in his Tafsir. Ash-Shifa, Section 25.

وَذَكَرَ أَهْلُ التَّفْسِيرِ مَعْنَى الْحَدِيثِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَبَا جَهْلٍ وَعَدَ قُرَيْشًا لَئِنْ رَأَى مُحَمَّدًا يُصَلِّي لِيَطَّأَنَّ رَقَبَتَهُ فَلَمَّا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَمُوهُ فَأَقْبَلَ فَلَمَّا قَرُبَ مِنْهُ وَكَّى هَارِبًا نَاكِصًا عَلَى عَقْبِهِ مُتَقِيًا بِيَدَيْهِ فَسُئِلَ فَقَالَ لَمَا دَنَوْتُ مِنْهُ أَشْرَفْتُ عَلَى خَنْدَقٍ مَمْلُوءٍ نَارًا كِدَتْ أَهْوِي فِيهِ وَأَبْصَرْتُ هَوْلًا عَظِيمًا وَخَفَقَ أَجْنِحَتُهُ قَدْ مَلَأَتِ الْأَرْضَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الْمَلَائِكَةُ لَوْ دَنَا لَخَطَطَفَتْهُ غُضُوءًا غُضُوءًا ثُمَّ أُنْزِلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَ خَاسِرٌ) إِلَى آخِرِ السُّورَةِ،

175. Abu Hurairah ﷺ narrates that, “Abu Jahl had sworn that he would trample the neck of Prophet ﷺ the next time he saw him in prostration. Abu Jahl’s friends came to him and told him that the Prophet ﷺ was praying near the Ka’bah, so Abu Jahl approached him, then unexpectedly turned away in fright, protecting himself with his hands. His friends asked what had happened and he told them, ‘As I approached I looked down and saw a trench full of fire into which I almost fell. It was a terrifying sight and the fluttering of wings filled the earth.’ ”

Later, the Prophet ﷺ informed the Companions ﷺ that the fluttering of wings were those of angels and said, ‘If Abu Jahl had come any nearer they would have torn him limb by limb.’ ”

It was then that the verses from Surah *Al-‘Alaq* (The Clot-96:6-19) were revealed.

*“In fact, man crosses the limits, because he deems himself to be free of need. Surely to your Lord is the return. Have you seen him who forbids a servant of Allah when he prays? Tell me, if he is on the right path, or bids piety, (would the former still forbid him?) Tell me, if he rejects (the true faith) and turns away, does he not know that Allah is watching (him)? No! If he does not desist, we will certainly drag (him) by forelock, a lying, sinful forelock. So let him call the men of his council, we will call the soldiers of Hell. No! Never obey him, and bow down in prostration, and come close to me.”*

أخرجه مسلم في المنافقين 4/ 2154، والنسائي في الكبرى كتاب التفسير وفي الملائكة كما في تحفة الأشراف 92/ 10.  
Muslim 4/2154. Nasai, Sunan Kubra.

وَعَنْ فَضَالَةَ بْنِ عَمْرٍو قَالَ أَرَدْتُ قَتْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ هُوَ يَطُوفُ بِالْبَيْتِ فَلَمَّا دَنَوْتُ مِنْهُ قَالَ: أَفْضَالُهُ؟ قُلْتُ نَعَمْ، قَالَ (مَا كُنْتُ تُحَدِّثُ بِهِ نَفْسَكَ؟) قُلْتُ: لَا شَيْءَ، فَضَحِكَ وَاسْتَغْفَرَ لِي وَوَضَعَ يَدَهُ عَلَى صَدْرِي فَسَكَنَ قَلْبِي، فَوَاللَّهِ مَا رَفَعَهَا حَتَّى مَا خَلَقَ اللَّهُ شَيْئًا أَحَبَّ إِلَيَّ مِنْهُ،

176. Fadala Ibn ‘Amr ﷺ narrates (that before he had embraced Islam) on the occasion of the Conquest of Makkah, “I wanted to kill the Prophet ﷺ as he circumbulated the Ka’bah. As I drew near to him he asked, ‘Is it Fadala?’ I replied yes that it was. He then asked, ‘What were you thinking to yourself?’ I replied, ‘Nothing.’ The

Prophet ﷺ smiled and asked Allah to forgive me, then placed his hand on my chest and my heart became relaxed. “By Allah, as soon as he lifted his hand, Allah had not created anyone more beloved to me than him.”

رواه ابن اسحق وابن سيد الناس.

ذكر ابن حجر في الإصابة أنه فضالة بن عمر بن الملوحي الليثي ولم يرد في ترجمته الاقصته يوم الفتح مع رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

كتاب الشفا بتعريف حقوق المصطفى

الفصل الخامس والعشرون عصمة الله لَهُ مِنَ النَّاسِ وَكَيْفَاتِهِ مِنْ أَذَاهِمُ

Ibn Ishaq. Ibn Saiyid An-Nas. Ibn Hajar, Isabah. Ash-Shifa, Section 25.

وَمِنْ مَشْهُورِ ذَلِكَ خَبَرُ عَامِرِ بْنِ الطُّفَيْلِ وَأَرْبَدَ بْنِ قَيْسٍ حِينَ وَقَدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ عَامِرٌ قَالَ لَهُ أَنَا أَشْغَلُ عَنْكَ وَجْهَ مُحَمَّدٍ فَأَضْرِبْهُ أَنْتَ فَلَمْ يَرَهُ فَعَلَّ شَيْئًا فَلَمَّا كَلَّمَهُ فِي ذَلِكَ قَالَ لَهُ وَاللَّهِ مَا هَمَمْتُ أَنْ أَضْرِبَهُ إِلَّا وَجَدْتُكَ بَيْنِي وَبَيْنَهُ أَفَأَضْرِبُكَ؟

177. ‘Amir Ibn At-Tufail and Arbad Ibn Qays plotted together to kill the Prophet ﷺ. ‘Amir said to Arbad, “I will distract Mohammed so you can strike him.” As Arbad moved forward to strike the Prophet ﷺ he was suddenly obstructed from seeing the Prophet. ﷺ

Later on, Arbad told ‘Amir, “By Allah, whenever I intended to strike the Prophet ﷺ, I found that you were between him and me. So how could I strike you?”

أخرجه أبو نعيم في الدلائل 2/ 207.

Abu Nu‘aym, Dala’il 2/207.





### **Miracles Related To the Birth, Childhood, Youth and Passing Away of the Prophet ﷺ**

**I**n this section we will recap a few instances mentioned by reliable sources out of the many wondrous incidents that occurred before and during the Prophet's ﷺ birth in relation to his coming to the world as well as events that took place during his childhood, youth and before he was appointed a prophet. The birth of our Beloved Prophet ﷺ together with associated miracles had been witnessed by his mother Amina رضي الله عنها and everyone who was present. This is explained in the books of history, Hadith and Seerah of the Prophet. ﷺ

وَمِنْ ذَلِكَ مَا ظَهَرَ مِنَ الْآيَاتِ عِنْدَ مَوْلَدِهِ، وَمَا حَكَّتْهُ أُمُّهُ وَمَنْ خَصَرَهُ مِنَ الْعَجَائِبِ وَكَوْنَهُ رَافِعاً رَأْسَهُ  
عِنْدَمَا وَضَعَتْهُ شَاخِصاً بِبَصَرِهِ إِلَى السَّمَاءِ وَمَا رَأَتْهُ مِنَ النُّورِ الَّذِي خَرَجَ مَعَهُ عِنْدَ وَلَادَتِهِ وَمَا رَأَتْهُ إِذْ ذَاكَ



أُمُّ عَثْمَانَ بْنِ أَبِي الْعَاصِ مِنْ تَدَلَّى النُّجُومَ وَظَهَرَ النُّورُ عِنْدَ وَلَادَتِهِ حَتَّى مَا تَنْظُرُ إِلَّا النُّورَ

178. As our beloved Prophet ﷺ was born a radiant light accompanied him and he lifted his head towards the heavens. Also the mother of ‘Uthman Ibn Abu Al-‘Aas Ath-Thaqafi ؓ witnessed stars lowering themselves and an illumination so bright appeared in the horizon that she could see nothing other than the shining light.

أخرجه البيهقي في الدلائل عن أبي الحكم التنوخي 1/ 113.

أخرجه البيهقي في الدلائل عن العرياض بن سارية 1/ 80، 83، وأحمد في المسند 4/ 127، 128، وعن أبي أمامة 1/ 84 وأخرجه أحمد في المسند 5/ 262.

أخرجه البيهقي في الدلائل 1/ 111، وأبو نعيم في الدلائل 1/ 135.

Bayhaqi, Dala'il 1/113, 80, 83, 111. Ahmad, Musnad 4/127-128, 1/84, 5/262.

Abu Nu'aym, Dala'il 1/135.

وَقَوْلِ الشِّفَاءِ أُمِّ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ لَمَّا سَقَطَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى يَدَيَّ وَاسْتَهَلَّ سَمِعْتُ قَائِلًا يَقُولُ رَحِمَكَ اللَّهُ وَأَضَاءَ لِي مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ حَتَّى نَظَرْتُ إِلَى قُصُورِ الرُّومِ

179. The mother of ‘Abdur Rahman Ibn ‘Awf, ؓ Shifa attended the birth of the Prophet ﷺ and recalls, “When he was placed into my arms he sneezed and I heard a voice saying, may Allah have mercy upon you! The entire horizon from East to West became illuminated for me so much so that I was able to see the palaces of the Greeks.”

أخرجه أبو نعيم في الدلائل 1/ 136.

Abu Nu'aym, Dala'il 1/136.

وَمَا تَعَرَّفْتُ بِهِ حَلِيمَةَ وَزَوْجَهَا مِنْ بَرَكَتِهِ وَوُرُودِ لَبْنِهَا لَهُ وَلَبَنٍ شَارِفِهَا وَخَصْبِ غَنَمِهَا وَسُرْعَةِ شَبَابِهِ وَخُسْنِ نَشَأَتِهِ.

180. Not long after his birth it was decided that he should be raised in the desert and the family by Allah's will chose Halima who was very poor to be his foster mother and wet-nurse. Halima and her husband were immediately experienced the blessings that constantly came their way. Before fostering him, her breast milk had been insufficient to satisfy her own baby, but when she agreed to take care of the Prophet ﷺ her breasts filled with an abundance of milk, and her she-camel that was old began to produce milk and her sheep became fertile. They were delighted to notice the Prophet's ﷺ maturity, his exceptional strength and growth and how he exceeded in comparison to that of their own children.

أخرجه أبو يعلى والطبراني كما في المجمع 220 / 8 وقال الهيثمي ورجاهما ثقات، وابن حبان في صحيحه 82 / 8، وأبو نعيم في الدلائل 1 / 155، والبيهقي في الدلائل 1 / 133 وابن إسحاق في السيرة.

Haythami, Majma' Az-Zawa'id 8/220. Ibn Hibban, Sahih 8/82. Abu Nu'aym, Dala'il 1/155. Bayhaqi, Dala'il 1/133. Ibn Ishaq, Seerah.

وَمَا جَرَى مِنَ الْعَجَائِبِ لَيْلَةَ مَوْلِدِهِ مِنَ انْتِجَاجِ إِيوَانَ كِسْرَى ، وسقوط شرفاته ، وغيض بحيرة طبرية  
وَحُمُودِ نَارِ فَارِسَ، وَكَانَ لَهَا أَلْفُ عَامٍ لَمْ تَحْمَدْ

181. On the night of the birth of Prophet ﷺ, the palace of Khosrau, the emperor of Persia, shook and its balconies collapsed. The waters of Tiberius which were deemed holy receded and the perpetual flame of the magian worship-house in Persia, which had never once been extinguished for a thousand years, got extinguished.

أخرجه البيهقي في الدلائل 1 / 126.

Bayhaqi, Dala'il 1/126.

وَأَنَّهُ كَانَ إِذَا أَكَلَ مَعَ عَمِّهِ أَبِي طَالِبٍ وَآلِهِ وَهُوَ صَغِيرٌ شَبِعُوا وَرَوُّوا فَإِذَا غَابَ فَأَكَلُوا فِي غَيْبَتِهِ لَمْ يَشْبَعُوا  
وَكَانَ سَائِرُ وَلَدِ أَبِي طَالِبٍ يُصْبِحُونَ شُعْنًا وَيُصْبِحُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَقِيلًا دَهِينًا كَحِيلًا قَالَتْ أُمُّ  
أَيْمَنَ خَاضَتْهُ مَا رَأَيْتُهُ عَلَيْهِ وَسَلَّمَ شَكَى جوعًا وَلَا عَطَشًا صَغِيرًا وَلَا كَبِيرًا.

182. Shortly after his return to Makkah the mother of the Prophet ﷺ passed away whilst returning from visiting family members in Madinah and he went to live with his uncle Abu Talib. Abu Talib experienced the blessings that came to his family after he and his wife had taken the young Mohammed ﷺ into their care. When he was with them their food and drink satisfied them, but on the occasions when he was absent, they would eat and drink but remained unsatisfied.

أخرجه أبو نعيم في الدلائل 1/ 167.

أخرجه أبو نعيم في الدلائل 1/ 166، وابن سعد في الطبقات 1/ 119، 120.

Abu Nu'aym, Dala'il 1/167 and 166. Ibn Sa'd, Tabaqat 1/119-120.

183. Abu Talib had several sons and when they used to wake up in the morning their appearance would be unkempt. However, the appearance of the Prophet ﷺ was always neat, his hair oiled and there was "Khol" eye shadow around his eyes. Umm Ayman (Barakah Bint Mihsan), who was a nanny of the Prophet ﷺ, too noted, "There was never a time, either as a child or when he reached adulthood, that I heard him complain of hunger or thirst."

أخرجه أبو نعيم في الدلائل 1/ 166، وابن سعد في الطبقات 1/ 119، 120.

Abu Nu'aym, Dala'il 1/166. Ibn Sa'd, Tabaqat 1/119-120.

وَمَا نَشَأُ عَلَيْهِ مِنْ بُغْضِ الْأَصْنَامِ، وَالْعَفَّةِ عَنْ أُمُورِ الْجَاهِلِيَّةِ وَمَا خَصَّهُ اللَّهُ بِهِ مِنْ ذَلِكَ وَحَمَاهُ حَتَّى فِي سَفَرِهِ فِي الْحَبَرِ الْمَشْهُورِ عِنْدَ بِنَاءِ الْكُعْبَةِ إِذْ أَخَذَ إِزَارَهُ لِيَجْعَلَهُ عَلَى عَاتِقِهِ لِيَحْمِلَ عَلَيْهِ الْحِجَارَةَ وَتَعَرَّى فَسَقَطَ إِلَى الْأَرْضِ حَتَّى رَدَّ إِزَارَهُ عَلَيْهِ فَقَالَ لَهُ عُمُّهُ مَا بَالُكَ فَقَالَ إِنِّي نُهِيتُ عَنِ التَّعَرِّيِ.

184. The Prophet's ﷺ dislike of idols was inherent in him, and he was never participated in the immoral matters that constituted daily life during the times of Ignorance. His modesty was protected by Allah and the incident regarding the protection of his modesty during the rebuilding of Ka'bah is well known. During reconstruction of the Ka'bah it was a customary for the Quraish to carry the stones in their robes and more often than not their private parts became exposed. When the Prophet ﷺ took part in the rebuilding of Ka'bah, he was about to do the same. Nonetheless, unexpectedly the Prophet ﷺ fell to the ground so that his private parts would remain concealed and his robe would not open. When his uncle asked what happened, he replied, "I have been prevented (from the heavens) from exposing my private parts."

أخرجه البخاري في الصلاة باب كراهية التعري في الصلاة وغيرها. ومسلم في الحيض باب الاعتناء بحفظ العورة. 1/ 267، والبيهقي في الدلائل 2/ 32.

Bukhari 1/267. Bayhaqi, Dala'il 232.

وَمِنْ ذَلِكَ إِطْلَالُ اللَّهِ لَهُ بِالْعَمَامِ فِي سَفَرِهِ وَفِي رَوَايَةٍ أَنَّ خَدِيجَةَ وَنِسَاءَهَا رَأَيْنَهُ لَمَّا قَدِمَ وَمَلَكَانِ يُظْلَانِهِ فَذَكَرَتْ ذَلِكَ لِمَيْسِرَةَ فَأَخْبَرَهَا أَنَّهُ رَأَى ذَلِكَ مِنْذُ خَرَجَ مَعَهُ فِي سَفَرِهِ. وَقَدْ رُوِيَ أَنَّ حَلِيمَةَ رَأَتْ عَمَامَةً تَظُلُّهُ وَهُوَ عِنْدَهَا

185. There are many reports that speak of clouds or trees that shaded him during his travels. Once, when Allah's Messenger ﷺ returned

from a business trip Khadijah رضي الله عنها and her servant Maysarah witnessed two angels above the Prophet's ﷺ head casting a shadow over him. She informed her servant Maysarah who replied: "I saw the same thing during the entire journey."

أخرجه الترمذي في المناقب باب ما جاء في بدء نبوة النبي 5/ 250 والبيهقي في الدلائل 2/ 24، 25.  
انظر طبقات ابن أسعد 1/ 157.

Tirmidhi 5/250. Bayhaqi, Dala'il 2/24-25. Ibn Sa'd, Tabaqat 1/157.

186. Halima, the Prophet's ﷺ nursing mother, also witnessed that many times a patch of cloud made a shade for the Prophet ﷺ while he was with her during his childhood so that he would not be disturbed by the sun.

انظر طبقات ابن سعد 1/ 157، وقال في الخصائص أخرجه ابن سعد وابن عساكر 1/ 91.

Ibn Sa'ad, Tabaqat 1/157. Ibn Asakir 1/91.

وَمِنْ ذَلِكَ أَنَّهُ نَزَلَ فِي بَعْضِ أَسْفَارِهِ قَبْلَ مَبْعَثِهِ تَحْتَ شَجَرَةٍ يَابِسَةٍ فَاعْشَوْشَبَ مَا حَوْلَهَا وَأَيَّعَتْ هِيَ  
فَأَشْرَقَتْ وَتَدَلَّتْ عَلَيْهِ أَغْصَانُهَا بِمَحْضَرٍ مَنْ رَأَاهُ وَمَبْلُؤٍ فِيءِ الشَّجَرَةِ إِلَيْهِ فِي الْحَبْرِ الْآخِرِ حَتَّى أَظْلَمَتْهُ

187. During one of his journeys prior to prophethood, the Prophet ﷺ dismounted to rest under a dead tree. Although the ground was dry and barren before he sat, the area around the tree was blessed by his presence and became lush. The tree also prospered, spreading and lowering its branches to shade the Prophet. ﷺ

أخرجه الترمذي في المناقب 5/ 250، والبيهقي في الدلائل 2/ 24، 25.

Tirmidhi 5/250. Bayhaqi, Dala'il 2/24-25.

وَمَا ذَكَرَ مِنْ أَنَّهُ كَانَ لَا ظِلَّ لِشَخْصِهِ فِي شَمْسٍ وَلَا قَمَرٍ لِأَنَّهُ كَانَ نُورًا وَأَنَّ الدُّبَابَ كَانَ لَا يَقَعُ عَلَى جَسَدِهِ وَلَا ثِيَابِهِ

188. As for the shadows of normal people they are formed by the light of the sun or the moon. However, the Prophet ﷺ had no shadow because he himself was radiant with his own light.

أخرجه الحكيم الترمذي كما في الخصائص 68 / 1.

Khasa'is 1/68.

189. Flies did not sit either on his clothes or body.

ذكره الفرقي في مولده كما في الخصائص. 68 / 1.

Khasa'is 1/68.

وَمِنْ ذَلِكَ تَحْيِيْبُ الْخُلُوَّةِ إِلَيْهِ حَتَّى أُوحِيَ إِلَيْهِ. ثُمَّ إِعْلَامُهُ بِمَوْتِهِ وَذُنُوبِ أَجَلِهِ وَأَنَّ قَبْرَهُ فِي الْمَدِينَةِ وَفِي بَيْتِهِ وَأَنَّ بَيْنَ بَيْتِهِ وَبَيْنَ مَنْبَرِهِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَتَحْيِيرُ اللَّهِ لَهُ عِنْدَ مَوْتِهِ وَمَا اشْتَمَلَ عَلَيْهِ حَدِيثُ الْوَفَاةِ مِنْ كَرَامَاتِهِ وَتَشْرِيفِهِ وَصَلَاةِ الْمَلَائِكَةِ عَلَى جَسَدِهِ عَلَى مَا رَوَيْنَاهُ فِي بَعْضِهَا وَاسْتِثْنَاءِ مَلِكِ الْمَوْتِ عَلَيْهِ وَلَمْ يَسْتَأْذِنْ عَلَى غَيْرِهِ قَبْلَهُ وَنَدَائِهِمُ الَّذِي سَمِعُوهُ أَنْ لَا تَنْزِعُوا الْقَمِيصَ عَنْهُ عِنْدَ غُسْلِهِ وَمَا رُويَ مِنْ تَعَزُّيَةِ الْخَضِرِ وَالْمَلَائِكَةِ أَهْلَ بَيْتِهِ عِنْدَ مَوْتِهِ

190. Until he was designated a Prophet and Messenger, his love to withdraw himself and go into seclusion was inherent.

رواه الشيخان عن عائشة.

كتاب الشفا بتعريف حقوق المصطفى

الفصل التاسع والعشرون ما حدث عند مولده

Bukhari and Muslim. Ash-Shifa, Section 29.

191. As his death approached he told those dear to him of its

approach. He said that his grave would be in his house in Madinah and that the area between his home and the Mimbar (pulpit) is a part of the garden of the gardens of Paradise.

أخرجه البخاري في الاستئذان باب من ناجى بين يدي الناس ومن لم يخرج بسر صاحبه ومسلم في فضائل الصحابة باب فضائل فاطمة 4/ 1905، والبيهقي في الدلائل 7/ 165.

أخرجه البيهقي في الدلائل 7/ 259.

Bukhari 4/1905. Bayhaqi, Dala'il 7/165 and 259.

192. Shortly before he passed away, Allah gave the Prophet ﷺ a choice between the world and the Hereafter. He gave an indication of his choice to the Companions ﷺ amongst who was Abu Bakr ﷺ who immediately understood and wept. He informed his fellow Companions, "There is a worshipper among the worshippers of Allah to whom Allah has given the choice between this world and that which is with Him. The worshipper has chosen that which is with Allah."

حديث تغييره أخرجه البيهقي في الدلائل 7/ 162، عن مولى الحكم بن أبي العاص وقال: هذا مرسل وهو شاهد لحديث أبي مويبة وحديث صلاة الملائكة على جسده أخرجه البيهقي في الدلائل 7/ 231، وحديث استئذان ملك الموت عليه أخرجه البيهقي في الدلائل 7/ 211، وحديث لا تنزعوا القميص أخرجه البيهقي في الدلائل 7/ 242، والحاكم في المستدرک 3/ 59، 60 وقال هذا حديث صحيح على شرط مسلم ولم يخرجاه وتعزیه الخضر أخرجه البيهقي في الدلائل 7/ 269.

Bayhaqi, Dala'il 7/162, 269, 231, 211, 242. Hakim, Mustadrak 3/59-60. Muslim.

193. Allah honored His Prophet ﷺ even at the moment of death and from these signs we are able to yet again have a glimpse into his nobility. As death approached, Allah sent the angel of death to him who asked for his permission to take his soul away. The angel had never before asked the permission of anyone to do this, and when the time came the angels prayed over his blessed body. As his

Companions رضي الله عنهم were about to prepare him for his funeral a voice was heard saying, “Do not remove the shirt from him when he is washed.”

أخرجه أبو داود 502/3 والبيهقي في الدلائل 242/7، كلاهما عن عائشة وعن ابن بريدة عن أبيه البيهقي في الدلائل 7/243.

حديث تخييره أخرجه البيهقي في الدلائل 7/162، عن مولى الحكم بن أبي العاص وقال: هذا مرسل وهو شاهد لحديث أبي مويهة وحديث صلاة الملائكة على جسده أخرجه البيهقي في الدلائل 7/231، وحديث استئذان ملك الموت عليه أخرجه البيهقي في الدلائل 7/211، وحديث لا تنزعوا القميص أخرجه البيهقي في الدلائل 7/242، والحاكم في المستدرک 3/59، 60 وقال هذا حديث صحيح على شرط مسلم ولم يخرجاه وتعزیه الخضر أخرجه البيهقي في الدلائل 7/269.

Abu Daoud 3/502. Bayhaqi, Dala'il 7:242-43, 231, 211, 269. Hakim, Mustadrak 3/59-60. Muslim.

194. It has been reported that after his passing away, the pious servant of Allah Khadir and the angels visited his family and consoled them.

الشافعي في سننه والعدني في مسنده والبيهقي في الدلائل ومنه تخييره واستئذان ملك الموت عليه وتعزیه الخضر.

كتاب الشفا بتعريف حقوق المصطفى

الفصل التاسع والعشرون ما حدث عند مولده

Ash-Shaf'i, Sunan. Bayhaqi, Dala'il. Ash-Shifa, Section 29.







## Epilogue

**T**he books of Hadith and Seerah have featured many specifics of the miracles of the Prophet ﷺ which have been mentioned in the Qur'an and also of those miracles that have not been mentioned in the Qu'ran. The citations in these works are very detailed and cannot be questioned. Many of these countless miracles have not been included in this book. Nonetheless whatever has been cited so far is more than sufficient, otherwise detail description of all the miracles of the Prophet ﷺ would require in itself a compilation of many volumes.

The miracles which are described in the various books of Hadith and Seerah have been transmitted to us as if they were taking place right before our eyes. This is because the Prophet ﷺ was the focal point of his Companions' ﷺ observations, as Allah had directed them to follow his ways and emulate him. Allah also commanded them to

comply with his teachings and carry out what he instructed and avoid what He prohibited.

أمرهم الله بالافتداء به في قوله تعالى: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ [الأحزاب: 21]  
وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا [الحشر: 7]  
وقال تعالى: وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ [النور: 56]

There is indeed a good model for you in the Messenger of Allah, for the one who has hope in Allah and the Last Day, and remembers Allah profusely. (The Qur'an *Al-Ahzab* 33:21)

And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it). And fear Allah. Indeed Allah is severe in punishment. (The Qur'an *Al-Hashr* 59:7)

Establish Salah (prayer) and pay Zakah (charity) and obey the messenger, so that you may be favored with mercy. (The Qur'an *An-Nur* 24:56)

The Prophet ﷺ advised the Companions رَضِيَ اللَّهُ عَنْهُمْ to learn from him and to observe his actions and imitate them. This is evident from his statements such as:

كقوله صلى الله عليه وسلم: عليكم بسنتي  
وقوله: خذوا عني مناسككم  
وقوله: صلوا كما رأيتموني أصلي

- Follow my Sunnah.

- Learn your rituals from me.
- Pray the way you see me pray.

There were also other similar directives encouraging the observation of his teachings and practices. Therefore, his sayings, actions, and miracles which reinforced the legitimacy of his prophethood were always and closely observed by the Companions رضي الله عنهم since they embodied every aspect of faith. In addition, their entrance to Paradise and deliverance from Hellfire depended on following the Prophet ﷺ.

Witnessing the countless miracles of the Prophet ﷺ and his immaculate character, compassion, behavior and noble teachings, the Companions رضي الله عنهم changed from being in a state of distrust and denial to a state of belief and having profound trust in him. After being among those who were skeptical and accusing the Prophet ﷺ of magic, insanity, poetry, story-telling and various other names, they began competing in obedience to his commands. In the spirit of utmost submission they started to proclaim,

بأي أنت وأمي يا رسول الله

“May my father and mother be sacrificed for your sake, O Messenger of Allah ﷺ.”

Undoubtedly, the understanding of the miracles and teachings of the Prophet ﷺ is a divine knowledge which every Muslim ought to study and be inspired by. It serves as a foundation to deepen our

love for him and develop a passion for adherence to his ways. Knowing the miracles and teachings of the Prophet ﷺ leads to having stronger faith in him and consequently firm belief in the promises and warnings of Allah which he has enumerated. This will enhance our love for Allah and His Prophet ﷺ which in turn will generate a strong desire in us to please Him and His Prophet ﷺ at every instance. Moreover, this will develop increased awareness of Allah in our hearts and underline the horrible consequences of His disobedience.

When believers have a strong will to be faithful and obedient to Allah and His Prophet they will avoid what is forbidden. This will advance virtue in society and repulse evil, and ultimately enable humanity to live at ease in a world filled with great ideals of:

- Righteousness
- Compassion
- Respect
- Tolerance
- Mercy
- Morality
- Decency
- Graciousness
- Ethics
- Justice
- Integrity

Making the world free from all evil and corruption.

As Mohammed ﷺ is the final Messenger of Allah sent to all people, for all the time to come. Allah has made the miracles and teachings of the Prophet ﷺ permanent and universal for every era and sufficient for all types of people regardless of the differences in their cultures and race.

Recognition (*Ma'rifah*) of Allah and His Prophet ﷺ, in addition to loving and obeying them, is the key to submission. This also helps in attaining guidance and salvation in both this life and the Hereafter. However true faith in Allah and His Prophet ﷺ can only be attained through knowledge and actions. Allah has created in us the capability of acquiring knowledge with which we hear, see and comprehend so as to help us learn and practice.

- Allah wants us to hear, so He has created in us the faculty of hearing.
- Allah wants us to see, so He has created in us the faculty of seeing.
- Allah wants us to understand what we see and hear, so He has created in us the heart and intellect in order to comprehend and understand.

With these faculties we gain the cognition (*Ma'rifah*) of Allah and His Prophet ﷺ which leads to the enhancement of one's faith and actions.

The first thing our Creator, Allah wants us to implant in the core of our hearts, which is the foundation of our faith, Islam is:



There is no god but Allah,  
Mohammed ﷺ is the Messenger of Allah.

Therefore fathers, mothers, sons, daughters, spouses, children and every member of the family and society in general, the young and the old ought to impart to one another the teachings and miracles of the Prophet ﷺ and strive to personally inculcate and deliver the universal message of Prophet Mohammed ﷺ to all. If people learn and practice the teachings of the Prophet, ﷺ as well as learn about the various miracles of the Messenger, ﷺ they will be able to recognize that he is the final Messenger of Allah and will follow him and take the path of success which will ultimately lead to salvation in both in this life and the Hereafter, insha'Allah.

## DU'A

We raise our hands in du'a before Allah the Almighty, asking Him to accept this work. May He make it a means of gaining the correct recognition of the Prophet ﷺ and make it a means of success and salvation for the reader and the writer equally. A'min

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Mohammed Ibn Salim Badat  
January 5, 2015,  
Rabi' Al Awwal 14, 1436 AH  
Ottawa, Ontario.  
CANADA





# About the Author

By: Imam Anver Malam, Jami Omar Ottawa, Canada

Imam Mohammed Badat was born (1975) and raised in Toronto, Canada. While going to school, he completed his initial studies of the Qur'an at his local masjid (Masjid-El-Noor) in Toronto. After completing his high school diploma in 1989, he traveled to Gujarat, India where he enrolled in the renowned Islamic University, Jamiah Islamiyah Talimuddin Dabhel. Here for the next 3 years he engaged intensively in the memorization of the Qur'an and in 1993 successfully graduated as a Hafidh of the Qur'an (one who has memorized the complete Qur'an).

Upon completion of the memorization of the Qur'an he was accepted at a premier Islamic institution of South Africa, Darul Uloom Zakariyya where he studied Islamic Sciences and Arabic. This comprehensive program covered:

- Arabic language
- the study of Prophetic Traditions of the six major Hadith collections (The Kutub al-Sittah)
- the study of the translation, and tafseer of the Qur'an
- the science of Islamic Jurisprudence according to the Hanafi school and comparative study of the four major schools of Islamic Jurisprudence (Hanafi, Shaf'i, Maliki and Hambali)
- the study of Tajweed according to the sciences of Qur'anic recitation (qira'at)

In recognition of his academic achievements at this institution, he earned a bachelor's degree in Islamic Theology in 1999 and also received Ijazah (authorizations in Hadith) from his esteemed academia Shuyukh (scholars).

Upon graduation in 1999, Imam Mohammed moved to Ottawa and since then he has been serving as the Imam and Head of Religious Affairs at the Islamic Society of Cumberland (Masjid Bilal) in Ottawa, Canada. He is a sought after speaker and is regarded as a great role model for the youth in particular. With his superb inter-personal skills, he attracts people of all ages and faith groups and is highly respected.

Imam Mohammed is also an active member of the Ottawa–Gatineau Imam's Council (OGIC) which is a team of official Imams serving the Ottawa/Gatineau, Canada region and work together to help Muslims maintain their Islamic identity while contributing constructively to our fellow Canadians and our homeland. He has also authored several event and/or issue-specific white papers including:

- Safeguarding the Natural Disposition (Fitrah)
- A Moment of Reflection on Natural Disasters
- The H1N1 Vaccine and the Islamic Perspective
- Moonsighting Course of Action
- Guidelines for Establishing Moonsighting
- Dhul Hijjah, One of the Sacred Months In Islam

- The Last Breath, Fiqh of Funerals & Janazah (burial)

Besides his religious accomplishments and community contributions, he has been a continuous learner and dedicated educator. He holds a degree in Computer System Support Specialist from CompTIA (Computing Technology Industry Association) and Microsoft.

Finally, it would be amiss unless I state that in spite of his scholastic achievements and extra ordinary community service, he is always extremely a humble, down-to-earth and Allah-fearing scholar. I pray to Allah to protect him and his family and make him a continuous source of service to the cause of Islam, Canada and humanity.

وآخر دعوانا أن الحمد لله ربّ العالمين  
وصلّى الله على سيدنا ونبيّنا محمد وآله الطيبين الطاهرين



# Glossary of Arabic Terms



*Sallallahu ‘Alaihi Wasallam*

Peace and blessing of Allah be upon him



*Radhi-Allahu ‘Anhum*

May Allah be pleased with them



*Radhi-Allahu ‘Anhu*

May Allah be pleased with him



*Radhi-Allahu ‘Anha*

May Allah be pleased with her

*‘Aad*

The name of an ancient civilization living in southern Arabia

*A’min*

A phrase used to end supplication/prayer. The Islamic Arabic phrase for amen.

*Al-Lawh Al-Mahfuz*

Preserved Tablet; the place where Allah recorded the divine decree and predestination

*Al-Muhaddith*

Refers to a specialist who profoundly knows and narrates the prophetic traditions.

*Allah*

God the divine Creator and Sustainer of the Universe and Master of All

*Ansari*

Helper; a Muslim in Madinah who hosted the emigrants from Makkah

*Asr*

The late afternoon daily prayer performed by Muslims

*Badr*

A city in Saudi Arabia

*Bismillah*

Phrase meaning; “In the name of Allah”

*Buwat*

A place in Saudi Arabia

*Dinar*

A currency unit in modern circulation in nine Muslim countries. The gold dinar was an early Islamic coin

*Du’a*

Invocation; an act of supplication/prayer

*Hadith pl. Ahadith*

Narration; A report of something Prophet Mohammed did, said or approved of

*Hafidh*

A term used by Muslims for people who have completely memorized the Qur'an

*Hajr Al Aswad*

Black Stone; in the eastern corner of the Ka'bah, the cube building towards which Muslims face during prayer, located in Makkah, Saudi Arabia

*Hakim Al-Islam*

Formal title or honorific. Used in reference to scholars who are knowledgeable in religion

*Haram*

Sanctified sanctuary of Makkah

*Hudaibiyah*

A location in Saudi Arabia

*Hunain*

A location in Saudi Arabia

*I'sha*

The daily night prayer performed by Muslims.

*Ibn*

Son

*Imam*

Title of an Islamic leadership position. It is most commonly in the context of a leader of a mosque and Muslim community.



*Imam Bukhari*

Islamic scholar who authored the Hadith collection known as *Sahih Al-Bukhari*

*Imam Muslim*

Islamic scholar who authored the Hadith collection known as *Sahih Muslim*

*Jibril*

The angel Gabriel

*Jinn*

A type of invisible being created by Allah from smokeless fire

*Ka'bah*

The cube shaped structure located near the center of The Sacred Mosque in Makkah, Saudi Arabia

*Khaybar*

A location in Saudi Arabia

*Khutubat*

Discourses

*Kohl*

An ancient eye cosmetic

*Kunasa (Kufâ)*

A city in Iraq

*Ma'rifah*

Acquiring spiritual recognition of Allah

*Madinah*

A city in Saudi Arabia; The burial place of Prophet Mohammed

*Maghrib*

The daily prayer performed just after sunset by Muslims

*Makkah*

A city in Saudi Arabia; The birth place of Prophet Mohammed

*Marwa*

A mountain located in Makkah, Saudi Arabia

*Masjid*

Place of prostration; mosque

*Masjid Al Aqsa*

Third holiest site in Islam and is located in the Old City of Jerusalem

*Masjid Al-Haram*

The Sacred Mosque or The Grand Mosque located in the city of Makkah, Saudi Arabia

Mi'raj

The ascension of the Prophet Mohammed into heaven

*Mimbar*

A pulpit in the mosque where the Imam (prayer leader) stands to deliver sermons

*Mount Hira*

A mountain located in Makkah, Saudi Arabia

*Mount Thabir*

A mountain located in Makkah, Saudi Arabia

*Mount Uhud*

A mountain located in Madinah, Saudi Arabia

*Mu'jizah*

The Islamic term for miracles

*Qari*

Literally 'reader'. A person who recites the Qur'an with the proper rules of recitation

*Qibla*

The direction of the Ka'bah in Makkah, Saudi Arabia, toward which Muslims turn five times each day when performing the daily ritual prayer

*Quba*

A location in the city of Madinah, Saudi Arabia

*Qur'an*

Literally 'The recital'. The Final scripture revealed to humanity and holy book of Islam

*Quraish*

The most powerful tribe of Makkah during the time of the Prophet Mohammed

*Quraizah*

A Jewish tribe which lived in northern Arabia in the time of Prophet Mohammed

*Rabi' Al Awwal*

The third month in the Islamic calendar

*Safa*

A mountain located in Makkah, Saudi Arabia

*Sahabi pl. Sahabah*

A person who saw Prophet Mohammed in the state of Islam and died upon Islam

*Seerah*

Biography. Usually referring to the lifestory of Prophet Mohammed

*Shaykh pl. Shuyukh*

A title; the title carries the meaning leader, elder, or noble

### *Suffā*

Bench/platform/varenda. The term is a generic name given to the Companions who stayed in the harbour next to the mosque of the Prophet

### *Sunnah*

Way of life prescribed for Muslims on the basis of the teachings and practices of Prophet Mohammed

### *Surah*

A chapter of the Qur'an. There are 114 chapters in the Qur'an

### *Ta'if*

A city in Saudi Arabia *Tabi'ee*

Generation of Muslims who were born after the passing away of Prophet Mohammed but who were contemporaries of the Sahaba.

### *Tabuk*

A region in Saudi Arabia

### *Tafsir*

The Arabic word for exegesis, usually of the Qur'an

### *Tasbeeh*

Is a form of expressions that involves the repetitive utterances of short sentences glorifying God

### *Tihamah or Tihama*

Refers to Red Sea coastal plain of Arabia

*Thamud*

The name of an ancient civilization living in southern Arabia

*Wudhu*

The Islamic procedure for washing parts of the body using water, in preparation for daily ritual prayers, but also before handling the Qur'an.

*Zakah*

A form of obligatory alms giving



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